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THE INVISIBLE CHURCH

From "The Servant in the House." Copyright 1908, by Charles Rann Kennedy, with permission of Harper & Brothers, publishers.

(An English rector is expecting the Bishop of Benares, and he is also needing a butler. The bishop arrives and is mistaken and hired for the butler. He gives his name as Manson. An English bishop, a selfish, money-making man, comes to confer with the Bishop of Benares about a scheme to raise money for the restoration of the church, to which is attached a plan for the emolument of the higher clergy. Manson reads the bishop's heart and scorns him. The bishop has heard of the great church in India, he thinks of the material church. Manson says there are millions in it—souls. Robert, the dissolute brother of the rector, a workingman, understands Manson and his church better than the bishop does. Charles Rann Kennedy says he wrote "The Servant in the House" to show that the church would never succeed without the workingman.

The Bishop of Lancashire comes into the breakfast-room, where Manson and Robert are, and, being very near-sighted, mistakes Manson, the apparent butler, for the Bishop of Benares, which he really is in the play. However, we read between the lines that, to the author, he represents the Son of man, Christ himself.)

Bishop—Precisely, precisely! Er—Shall we sit? (They do so. The bishop looks to Manson to begin. Manson, failing him, the spirit begins to work within himself.)

Well—er—speaking of that, of course, my dearly-beloved brother, I feel very seriously on the matter, very seriously—as I am sure you do. The restoration of a church is a tremendous, an overwhelming responsibility. To begin with, it—it costs quite a lot. Doesn't it?

Manson—It does: quite a lot.

Bishop—Mm, yes—yes! . . . You mentioned sacred obligations just now, and I think that on the whole I am inclined to agree with you. It is an admirable way of putting it. We must awaken people to a sense of their sacred obligations. This is a work in which everybody can do something: the rich man can give of the abundance with which it has pleased Providence specially to favor him: the poor man with his slender savings need have no fear for the poverty of his gift. Let him give all: it will be accepted. Those of us who, like yourself, my dear brother—and I say it in all modesty, perhaps myself—are in possession of the endowments of learning, of influence, of authority—we can lend our names to the good work. As you say so very beautifully: sacred obligations.

STATISTICS OF CHURCHES OF UNITED

By-the-way, I don't think I quite caught your views as to the probable cost. Eh, what do you think?

Manson—I think that should depend upon the obligations; and then, of course, the sacredness might count for something.

Bishop—Yes, yes, we've discussed all that. But bringing it down to a practical basis: how much could we manage with?

Manson—What do you say to—everything you have?

Bishop—My dear sir, I'm not talking about myself!

Manson—Well—everything the others have?

Bishop—My dear sir, they're not fools! Do discuss the matter like a man of the world!

Manson—God's not watching: Let's give as little, and grab as much as we can!

Bishop—Ssh! My dear brother! Remember who's present! (He glances toward Robert.) However . . . (Coughs.) We will return to this later. I begin to understand you.

Robert—Yus; you think you do!

Bishop—At the same time, I do think we ought to come to some general understanding: we must count the cost. Now, from all accounts, you have had some experience of church-building out in India—not that I think the extravagance for which you are credited would be either possible or desirable in this country—oh, no! Thank God, we know how to worship in spirit and in truth, without the aid of expensive buildings! However, I should like to hear your views. How did you manage it?

Manson—Sacrifice.

Bishop—Of course, of course; but practical. They say it's an enormous concern!

Manson—So it is.

Bishop—Well, what would such an establishment as that represent? In round numbers, now?

Manson (calmly)—Numberless millions.

Bishop—Numberless mil.....! (He drops his fork.) My dear sir, absurd!..... Why, the place must be a palace—fit for a king!

Manson—It is!

Bishop—Do you mean to tell me that one man alone, on his own naked credit, could obtain numberless millions for such an object as that? How could you possibly get them together?

Manson—They came freely from every quarter of the world.

Bishop—On the security of your own name alone?

Manson—No other, I assure you.

Bishop—For heaven's sake, tell me all about it! What sort of a place is it?

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Manson (seriously)—Are you quite sure you can hear?

Bishop—Perhaps your voice is not quite so clear as it was. However.....

(He wipes the inside of the ear-trumpet, and fixes it afresh.)

Now! Tell me about your church.

(During the following speech the bishop is occupied with his own thoughts: after the first few words he makes no attempt at listening: indeed, the trumpet goes down to the table again in no time. On the other hand, Robert, at first apathetic, gradually awakens to the keenest interest in what Manson says.)

Manson (very simply)—I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. **It is a living thing.**

Bishop (in a horse whisper, self-engrossed)—Numberless millions!

Manson—When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of

the nameless music of men's souls—that is, if you have ears. If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

Bishop (trumpet down)—On the security of one man's name.

Manson—The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every cornerstone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of a great laughter and heroic shoutings like the cry of thunder. (Softer.) Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.

Bond Issue For Building A New Church

Recently, in and around Pittsburgh, Pa., there has been developed an interesting and novel method of financing the building of new churches. It is spoken of as the Bond Issue Method. The church incorporates itself and issues bonds to the amount desired to build the new church. These bonds are made payable at some future time—ten or twenty or thirty years, bearing whatever rate of interest that is best. The church then has the payment of the church scattered over several years rather than crowded into a few months or a few years. Each year the interest on the bonds is paid and enough of the principal is deposited so that when they mature there will be sufficient money in the bank to redeem them.

There are many advantages to this method. The first of these was mentioned above. Sometimes a situation arises that makes a church building an immediate necessity. It is all well and good, where it is possible, to dedicate a church free of debt; but there are times when this is out of the question, entirely. In one instance a congregation had just completed their new house of worship when it burned to the ground and they were so discouraged that they did not think that they could build another. They took hold of the Bond Issue and built their church and have met all of the payments. In another place a new church was organized and they needed a church to hold their meetings in. To build by another method, the kind of church that was needed to serve the community, was an utter impossibility. The bond issue was the solution.

Another advantage is that the people, who in the following years enjoy the blessings of the church building, will have some share in paying for it.

As many of the bonds as possible should be sold to those who are interested in the welfare of the church, because they will be more likely

to return some of them as gifts to the church. Others may will some of the bonds when they die.

All of this, however, is a bare possibility and should not be counted upon too much.

Let no one think, moreover, that this system is without its defects for it has them. The time is so long that the people are liable to get discouraged and become slow about making the payments. This is usually true of any other system. But one thing needs to be noticed as an objection. If a sudden calamity should happen to the community this system would fail utterly. No people, where there is a transient people or where the change of political power may throw thousands of the bread-winners out of work, should ever try this method. The reason for this is very evident. The value of the method depends upon the ability of the church to meet her obligations. If the moral and financial standing of the church fails the system is at an end and the church will go down, and over it will be written bankrupt.

Let us examine it more carefully. Granted that a church had decided to adopt this method of building a church building, what would they have to do? How would they begin? About the first thing that they should do would be to employ an able attorney. The attorney would then see that your charter was legal or he would tend to getting you a new one. You would have to have a charter the same as a corporation or any other company. When this is secured all of the business of the church must be transacted according to the rules of the charter. The congregation must give the building committee power to act and tell them how large an issue to prepare. In a word they must authorize everything that is done.

A trustee for the bonds must be provided. Usually the churches have secured the services

of a trust company. However, in one church a man of considerable wealth in the congregation acted in this place and this saved the fee of the trust company. The trustee does not guarantee the payment of the bonds but simply says that what is said is true.

A bank must be secured to handle the interest of the bonds. The bonds are coupon bonds with interest payable once or twice a year and are to be presented at the bank at the time when the interest is due. Being church property they are nontaxable (in Pennsylvania) and when made to pay five per cent annually are not a bad investment. In most communities not much trouble is experienced in selling them.

The denominations of these bonds will be determined by the way they are to be sold. They should probably be none less than \$25 and not more than \$1,000.

One thing above all others is necessary when this system is adopted—the budget system of financing. At the beginning of the year the board of the church must determine how much money will be required to meet all of the obligations of the church during the year. Everything must go into this, from the pastor's salary to contributions to missions and charitable

work. Then above this there will be the interest on the bonds. The interest must be paid through the trustee to the bank so that the people may have the interest on the money that they have loaned to the church. But even this is not all that must be paid. A sinking fund must be established so that when the bonds mature there will be sufficient money to pay for them. If the bonds are made for twenty years then one-twentieth of the total amount must be paid yearly, if they are made for thirty years one-thirtieth of the bond issue must be paid yearly. This makes it sure that when the bonds mature there is enough money on hand to redeem them. After the first year the bank will help pay the interest on the bonds. Usually the bonds are made redeemable after five years and so can be redeemed as fast as there is money to do so.

This method is growing quite popular where there is a settled and constant population that can be depended upon to see it through. It is not being recommended in all cases for the above reason but certain it is that where the circumstances justify its use it will prove very helpful.

Plant A Church Every Year

The following from The Christian Standard, Cincinnati, O., is home missionary work on a larger scale than we have recently heard. It sounds apostolic:

The Christian Church at Hammond, Ind., some time ago, adopted the "Plant a Church a Year" program, and, for a number of years, has either planted, or been instrumental in planting, a new church each year. Each of these churches is alive and carrying on its work in its community.

The following is a typical example of the modus operandi, and of results which may be suggestive to others:

The church at Hammond this year chose the country community of Pence, Warren Co., Ind. This place is about one hundred miles from Hammond. Pence is only a small village of about seventy-five people, but surrounded by a rich farming country.

Factor No. 1 of the meeting was a faithful young man who had been baptized at Hammond as a boy. He went into the Pence community to work as a farmhand. There was a church which was reaching but a small per cent of the community. The young man—Jesse Beebe—worked in this church, but organized a Tuesday evening Bible class. Later, four lady members of the Christian Church joined with him in a Sunday-afternoon communion service. Persecution, that drove them from one hall to another, was the outcome.

Factor No. 2 was the Hammond Church, with its policy of "Plant a Church Each Year," and also the policy of backing any one of its members to the limit. The Hammond Church voted to send one of their members to Pence. A tent was pitched, and the meetings began. Some of the young women volunteered to go as a chorus choir and one man went as a personal worker. Other groups of members came for a day or two.

At the end of a week the tent was filled. Every crossroads in ten miles was posted with a 36 x 24 "war bulletin," telling of the meeting.

The crowds in this strictly farm community ran from three hundred to twelve hundred on the closing Sunday. Hay-stack covers, separator covers and tarpaulins were requisitioned, and an addition, 56 x 70 feet, was built on to the rear of the tent.

Not one night went by without confessions. There were 127 added—122 adults, 98 baptisms. Every wife who came in, except three, had the joy of having her husband with her.

On Sunday, nineteen days from the beginning, about \$7,000 was raised to build immediately a \$10,000 church. On Monday evening, at the reception, the church was organized in all departments, the money raised to locate a minister, and P. J. Lough was secured. Frank Pence, one of the converts—the man who owned the local elevator, and who founded the town—donated the village park, and the new church will stand in the middle of the park.

The evangelist departed just twenty-one days from the day he came, but the work went right on, with 130 in the church, and an average of 125 in the Bible school.

Last year the same thing was done at Shelby, Ind. Who will be next to adopt a policy like that of the Hammond Church?

MINUTE MEN.

In the City of Seattle there is a fine organization of Christian laymen in the Congregational denomination which is made up of about twenty churches scattered throughout the city. These men are called "Minute Men" because they keep themselves in readiness to respond to immediate calls for service from any of these churches.

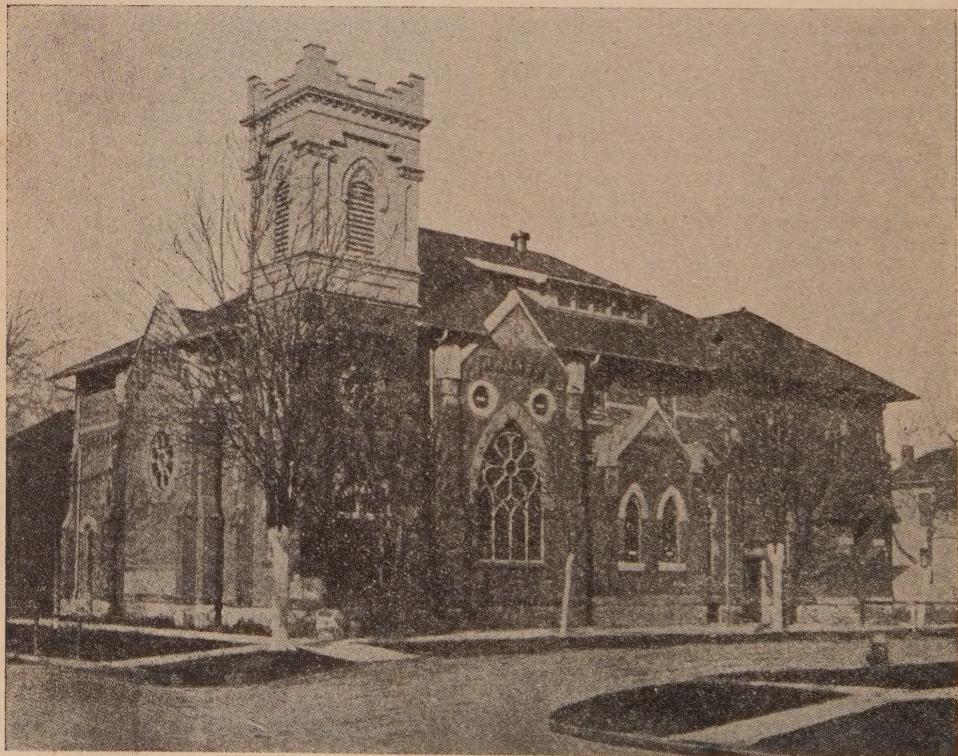
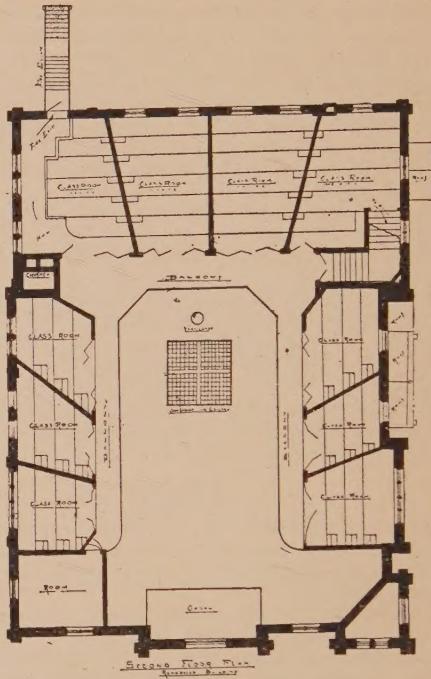
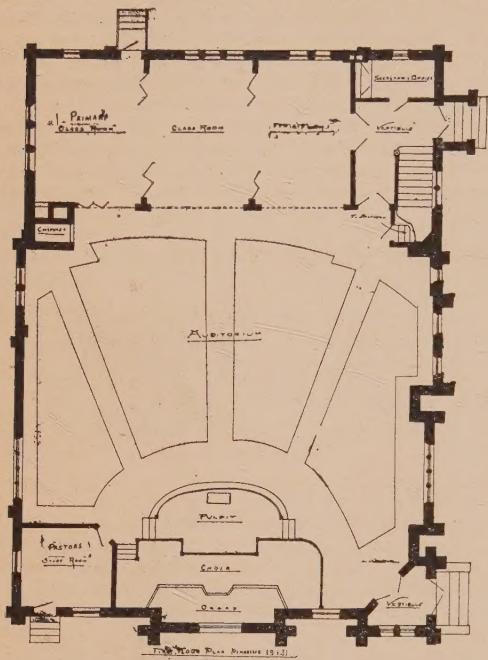
They supply pulpits, hold platform meetings or do anything of this sort to help out in times of need. They also speak at missions and take part on conference and convention programs. It is a fine idea and has been in operation here for a number of years.

CHURCH ARCHITECTURE

Trinity Evangelical Church, Fremont, Ohio

This new building is a brick structure 64x84 feet. The auditorium has a seating capacity of

about five hundred feet. Immediately back of the auditorium is the assembly room, which is



separated from same by rolling partitions, and is sub-divided so it can be made into three class rooms when the folding doors are closed. Immediately above the auditorium extending along the sides and in rear is a gallery which is divided into Sunday School rooms. These rooms are so constructed that a splendid view of the pulpit and platform can be had from almost every room in the building. There are seventeen rooms in the building not including the basement where the primary rooms are located. The auditorium will seat 500 and 1,000 scholars can be accommodated in the Bible school. An audience of 1,200 can be seated in auditorium and school rooms on the same floor. The floors and furniture are of oak, with all

lower rooms finished in the same material, stained dark, with a light cream oil fresco, shading to an ivory white on the ceiling. Steel ceiling is used throughout, having lock joints, with a heavy beam effect in the auditorium. Electricity and gas are used for illumination. The Gothic design used in the building is carried out in the entire lighting scheme. A large pipe organ was placed behind the pulpit, with seats for about twenty-five members of the choir. The windows are of opalescent glass and the building is well lighted throughout. The galleries are seated with oak opera chairs, and circular pews in the auditorium of the same material. The entire amount expended was about \$19,000, making the seatings

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Gothic Influence in Church Architecture

The First Presbyterian Church, of Baltimore, is over one hundred and fifty years old. Its noble Gothic sanctuary with its soaring spire is known to architects and lovers of the beautiful in architecture the land over.

Its first minister, Dr. Patrick Allison, was Washington's warm personal friend.

Its present pastor, Alfred H. Barr, D. D., has been a large factor in the recent home mission development in Boston. The church is to have an endowment of \$100,000, three-fifths of which has now been received for the purpose of making certain forms of extension work in the city possible and stable. There are three centers of work. The first center is the First Church buildings proper, the church, Sunday School building, and manse. Various clubs for boys, the Boy Scouts, Sea Scouts, and summer camp work are maintained. A club of self-supporting girls, with a membership of seventy-five, is organized with social, athletic and instructional features. A weekly shop meeting for men is held at a large furniture factory, in co-operation with the Y. M. C. A.

A second center is a home and school for girls who have lost one or both parents. It consists of three large brick buildings on the cottage plan, on the edge of Roland Park, Baltimore's largest suburb. The property is worth at least \$200,000.

The third center is Reid Memorial Guild House, located in East Baltimore. There is a daily kindergarten, a Sunday School, English night school for Italians, Sunday church service in Italian in the chapel, a savings bank, a loan library carefully catalogued, sixteen clubs and classes for men, women, young people and children, with a total enrollment of 725. The Summer Schedule, in addition to the Daily Vacation Bible School, which had an average attendance of 75, included outings for individuals and groups, summer camp for girls, and summer camp for boys.—Assembly Herald.

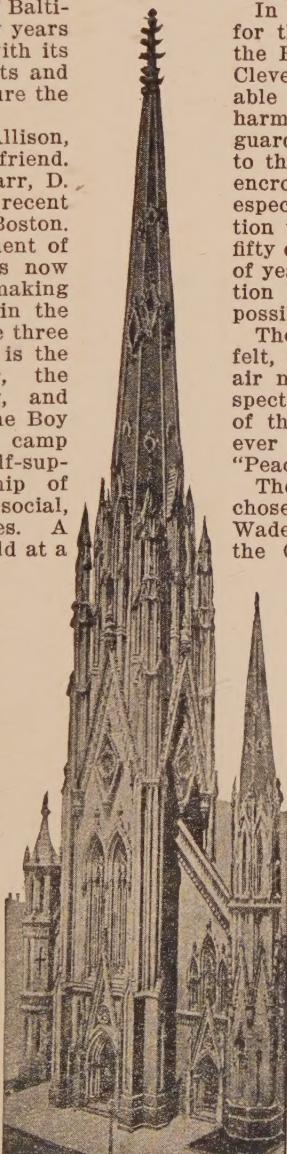
In preparation for a new Church Home for the united congregations, composing the Euclid Avenue Presbyterian Church, Cleveland, O., the first thing was a suitable location that would not only be in harmony with the building itself, but also guard against possible changes owing to the shifting of population, due to the encroachments of business. This was especially desirable as it was the intention to erect a structure not for use for fifty or a hundred years, but for hundreds of years, the modern method of construction lending itself to make such results possible at not too great a cost.

The setting for such a building, it was felt, should be such that both light and air might be assured and also the perspective, that the beauty and churhliness of the structure might not be lost, but ever be an object of interest, speaking "Peace" to the throngs passing by.

The lot on Euclid avenue which was chosen, 273 ft. by 310 ft. in size, near Wade Park, backed by the buildings of the College for Women, was an ideal choice. The building should be, it was felt, suitable for such a setting, and of such simplicity and beauty of lines that it would always be worthy of location.

The result is an English Gothic structure of 13th century lines, simple almost to severity and is softened here and there by touches of tracery and carving that only bring out more fully the plain, massive beauty of outline and structure that tells of future ages of usefulness, so unknown to our new country, but one thing of great interest in European countries.

The interior, without the usual rows of pillars in the nave, is of pure Gothic outline, and the woodwork of Philippine mahogany is finished in a way to rival in beauty the carved work so attractive in many of the great European cathedrals.—By J. W. Carburier, supervising architect, Cleveland, O.

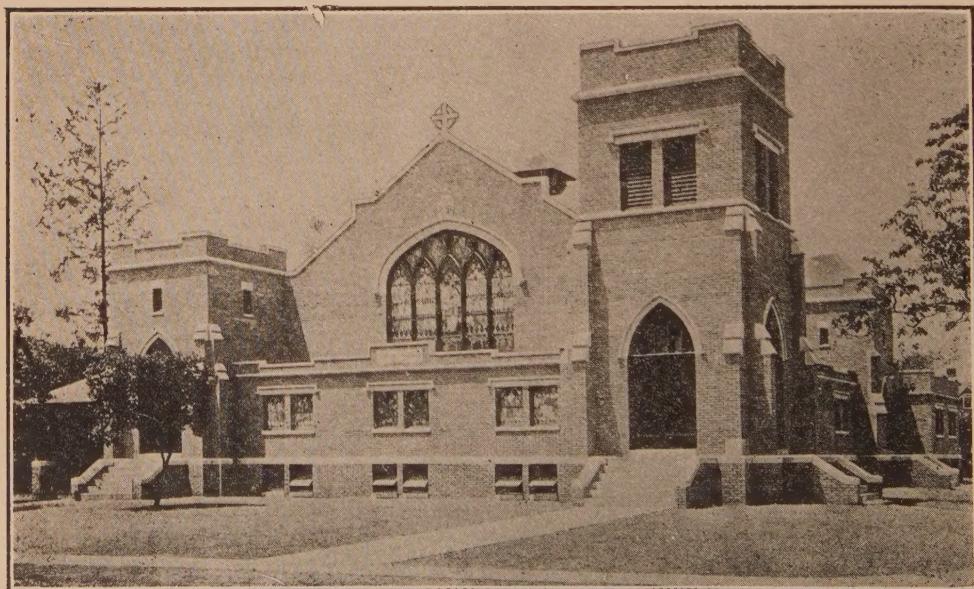
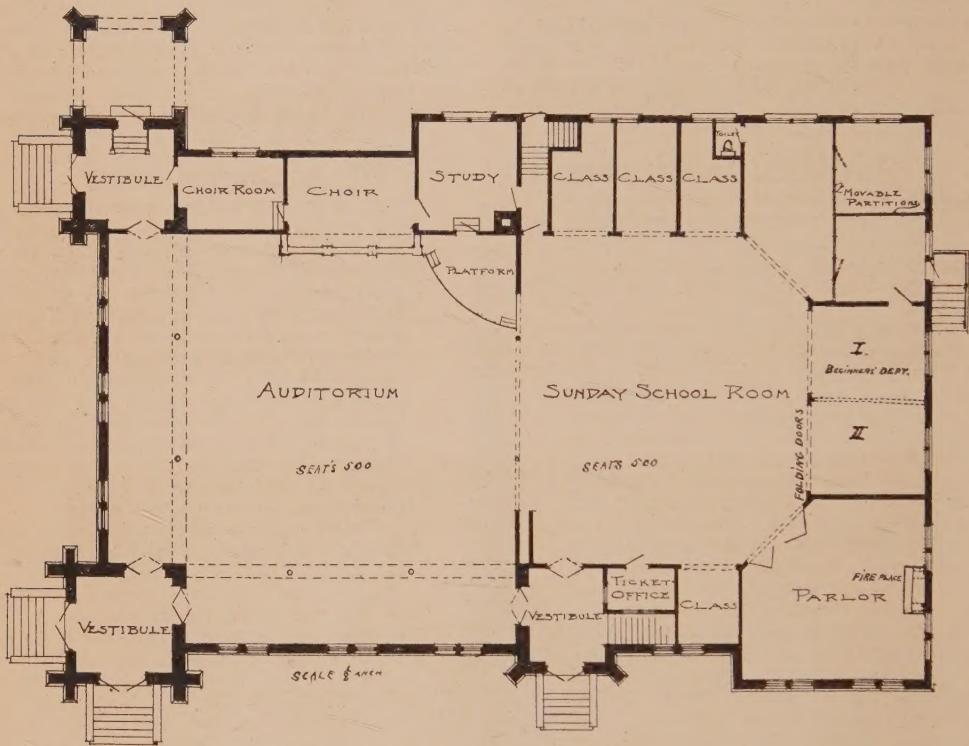


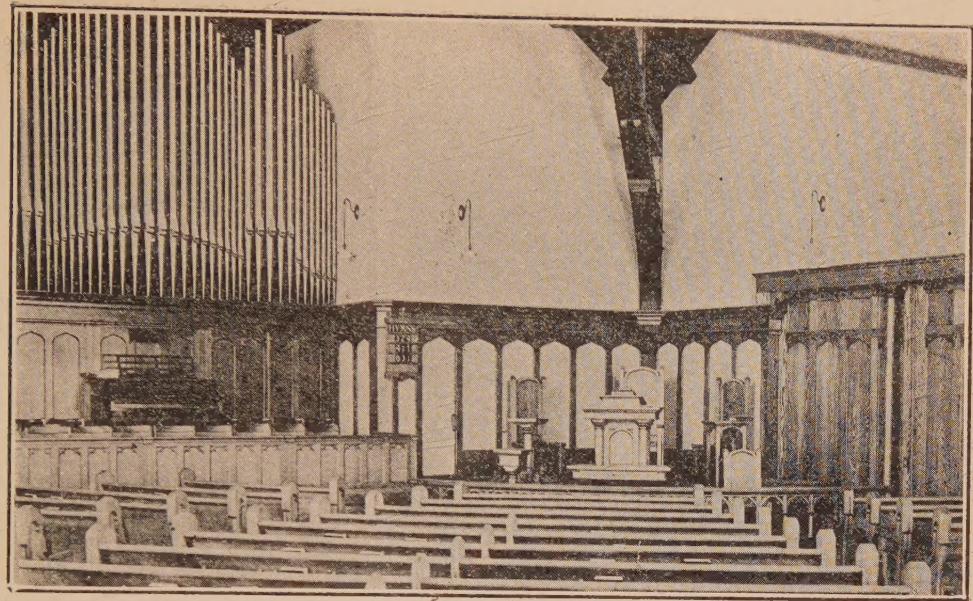
First Presbyterian, Baltimore, Md.

Englewood, N. J., Methodist Episcopal Church

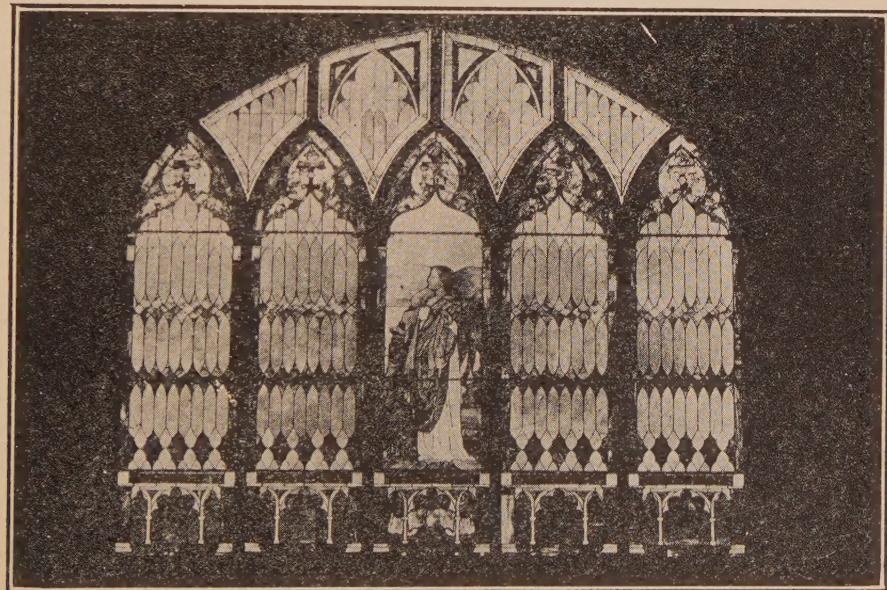
Plans and views of this church are presented as an example of the institutional church, which seems to be in demand. Those who undertake the building and operation of this class of church should bear in mind that they do not run automatically. If the church has a large membership, the institutional work requires an assistant.

This church has a membership of one hundred members. The pastor, Rev. M. W. Warner, secured unaided by the church membership \$25,000. He supervised the redrawing of the plans, did much of the building superintending, securing bids for all sub-contracts, saving nearly \$12,000 from the estimate.





INTERIOR ENGLEWOOD CHURCH, SHOWING ESTEY ORGAN



MEMORIAL WINDOW, DESIGNED BY CHAS. C. PINTLER

He also raised \$25,000 from the membership of the church. The sale of the old parsonage and the church will provide the balance necessary.

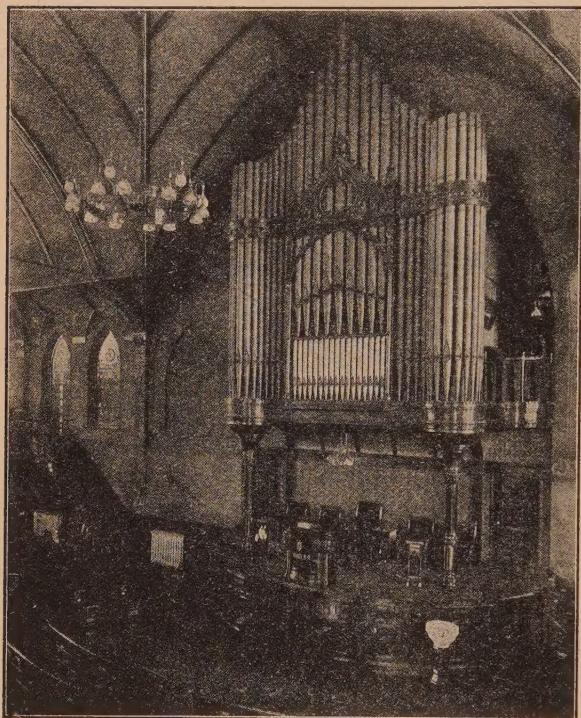
The auditorium will seat 1,000, making the seating cost about \$65. This is not high, considering the institutional equipment.

The Community Club of this church, less than three months old, has a membership of more than one hundred men. Bowling alleys are being installed. The church has one of the finest basketball teams in this portion of the state, a large Boy Scout work and is now planning

work for the children, such as providing a skating rink. The church has been wired for a moving picture machine.

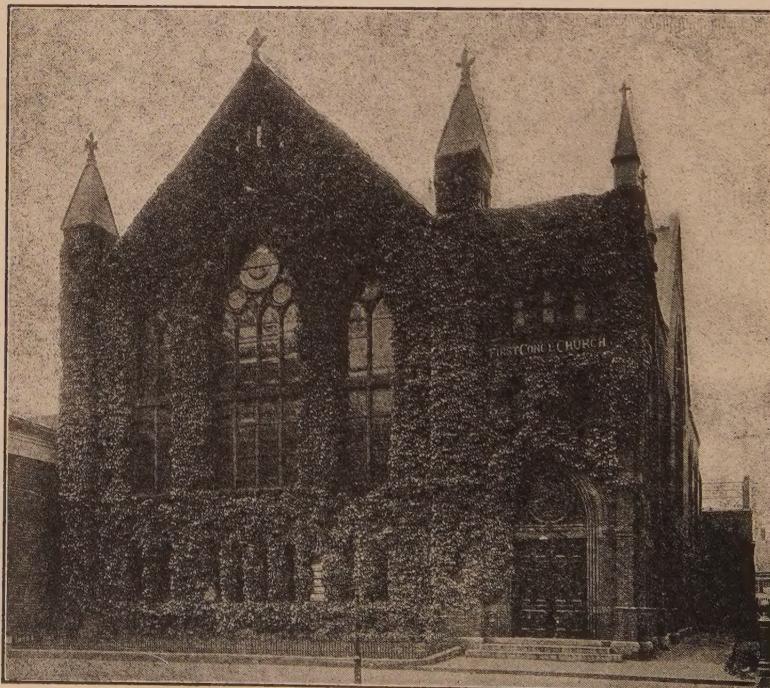
The memorial windows were furnished by Charles P. Pintler, Paterson, N. J. The organ was built by The Estey Organ Co., Brattleboro, Vt.; pew and pulpit furniture, Dittmar Furniture Co., Williamsport, Pa.; Folding doors, Section-Fold Partition Co., 2 E. 23d St., New York; chapel chairs, Readsboro (Vt.) Chair Co.; cushions, Ostermoor & Co., 116 Elizabeth St., New York; architect, Charles G. Jones, 280 Broadway, New York.

The First Congregational Church, Lowell, Mass.



We present interior and exterior views of this church. The church cost \$65,000 and will seat 1,300 persons, giving a seating cost of \$50. The church was built during the pastorate of Rev. Smith Baker, D. D., now pastor emeritus, Rev. E. H. Newcomb, pastor. These pictures are featured on advertising cards announcing the services. The fact that the church is opposite the public library is often mentioned in the advertising matter. One of the attractions in the church is the pipe organ, the largest in Protestant churches of the city. It was built by the Hutchings Organ Company.

(Continued from page 345.)
cost \$38, a very low cost. Rev. W. L. Martin, promoted the enterprise. During his pastorate of a little over four years the membership nearly doubled and the new building was secured. W. L. Nauman, the present pastor, is doing excellent work. The following firms co-operated in the building and furnishing: S. H. Shiveley, Fremont, O., architect; Globe Furniture Co., Northville, Mich.; F. O. Schoedinger, Columbus, O., metal ceilings; Western Fixture Co., Toledo., electric lighting; Anchor Art Glass Co., Cincinnati, O., memorial windows. The \$1,600 organ was furnished by Schantz Organ Co., Orrville, Ohio.



The Fourth Presbyterian Church in Chicago



Tuesday afternoon, and on Wednesday night—and all the time.

But when we get an inspiration to do something in company with somebody else—with many somebodies else—it's hard to hold on to that inspiration, because the company in which we receive it, breaks up, and doesn't reassemble perhaps for a whole week. And in a week the most glowing enthusiasm can get very, very cold.

That is why I think it must be a great deal easier to be a general of an army, than it is to be a pastor. The main business of life, for the time being at least, of a soldier is to fight as his general directs and leads him. But a pastor! Well, is it—apparently—anybody's main business in life, except his own, to do the thing to which he raises their ideal on Sunday mornings?

Once upon a time there was a Chicago church with a very typical "city-church problem." The neighborhood around it had changed greatly. It was within a half mile of the city's business center. What had once been an "exclusive" residence district was rapidly becoming one of the chief boarding and lodging-house districts. Huge factories crowded nearer and nearer, and many of the fine, substantial folk moved out of the smoke into far neighborhoods unpolluted by factories.

A good many churches, when they see such changes say, "We ought to move uptown." And a good many do move. But this church had a lot of sturdy, stick-to-it members who didn't want to move.

They said, "We were here first—before the 'movies' and the dance halls and the boarding houses. We won't move. This is our neighborhood yet, and we propose to keep it so. What we need is a pastor with a large idea of neighborliness."

A city church, like a country church, or like any other aggregation of people, can do what it wants to do. Not what the pastor wants to do, nor what the elders and trustees want to do; but what the majority of the members want to do. And not what they think "it would be fine if we could do" when they are strolling homeward, after a rousing sermon, to a good Sunday dinner, but what they want to do after dinner, and at the hour of evening service, and on Monday morning, and on

So they set out to find such an one. To Baltimore they went, and they found their man. They got him because other people pointed out to him what a discouraging field it was to which he was so urgently called. He liked the idea of a discouraging field. He went out and studied all its discouragements. And then—he moved in!

Then the man said: "Preaching's all very well; but it's practicing that counts. Thoreau knew! He said: 'It is not enough that I gather sticks and build me a fire. I must also ask myself, 'What did you do while you were warm?'" It certainly is not enough that my people come here and enter with me into a fine glow of neighborliness. We must each be made to ask ourselves, 'What did you do while you were warm?'

It is almost, if not altogether, worse than having no ideals at all, to have excellent ideals and be doing nothing about them. The way to keep an ideal is to keep it in practice.

So he set to work to organize and reorganize, to encourage and direct, to the end that the church might have channels of service for everyone in it and everyone who might come in.

The boarding and lodging houses of the district housed great numbers of young men and women—few of whom had, on coming to the city, sought to find themselves a church home. Every one of those young men and women could be made a valuable worker in the undertaking to which this church had addressed itself.

Today, the men's club has nearly a thousand members, and the young women's club between three and four hundred. A flourishing company of Boy Scouts is one of the means by which the lads of the neighborhood have been brought into line and trained to do efficient service.

The little girls have been organized in sewing classes and as neighborhood visitors.

And after four years and a half of pursuing the neighborly ideal, of building up an effective working force, of studying the things that were to be done and experimenting with ways of doing them, this church moved into its new property, one of the most beautiful and most perfectly planned and equipped church properties in America. It comprises a large and handsome church, a chapel, a building for the Bible school, a club building for social uses, a manse and a big court, or quadrangle, with a stone cloister and fountain.

The cost of this, including the site, was about six hundred and fifty thousand dollars. The General Assembly of 1914 met in this church.—Clara E. Laughlin, in *Forward*.

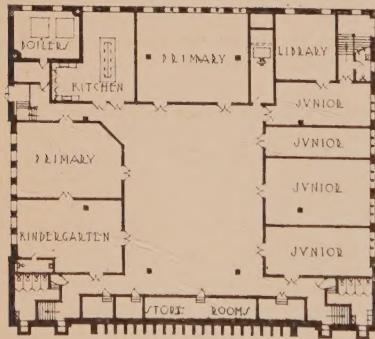
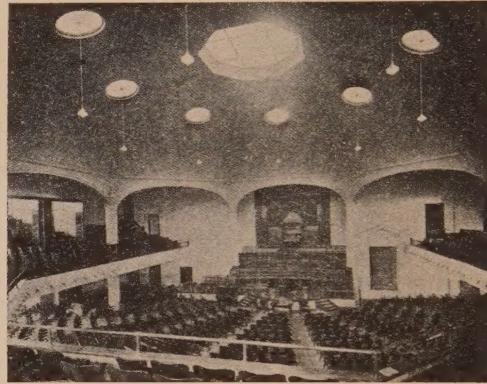
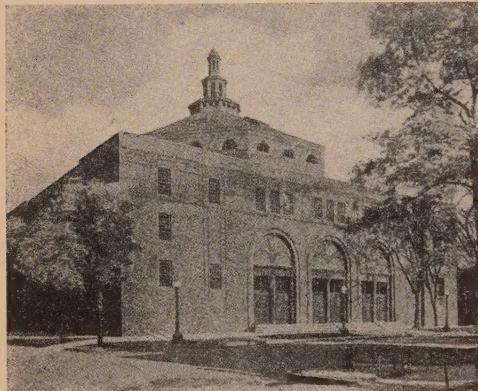
"Some Merits of the American Bible." A little pamphlet with the above title emphasizes the great advantage of the paragraph method of printing as used in the American Standard Version instead of the verse division of the King James Version. It also treats of the advantage of the use of the august name, "Jehovah," rather than "Lord." It was a new thought to us that, in losing the visible connection between Jesus and Jehovah, the "Scriptures lost one of their strong supports for the divinity of Christ." The pamphlet may be obtained for 15 cents by addressing the author, Rev. Wm. M. Langdon, 1335 Hubbard St., Jacksonville, Fla.

Church and Bible School Combined

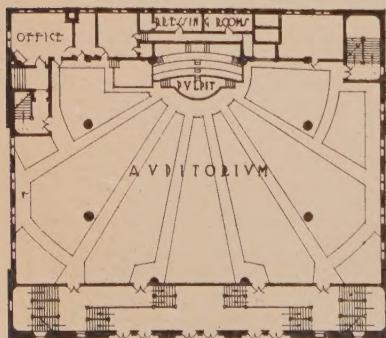
The First Christian Church, Canton, O., is unique in that it was built to accommodate the largest Sunday School in the world, as well as seat 2,500 in the church. There are 56 rooms in the building, and they accommodate 3,500 pupils. The cost of the church was \$90,000. The cost per seating for the 2,500 in the auditorium is \$36 per seat. If the seats in the Bible school rooms were included it reduces the cost per seating still more.

The members of the church made a daily pledge; some ten, seven, five, four, three, two and one cent per day. The names are grouped and a collector appointed over each group, who calls the first day of each month, makes the collections, turns the cash and report in to the

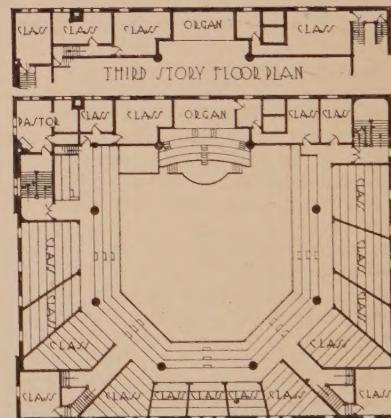
office. The pledger, the collector and the secretary in the office have duplicate cards, on which to keep the record. This makes it easy for each one to contribute to the work, and when carefully followed up, is one of the surest, safest, easiest ways of raising funds for the building debt. It is working admirably in this church. It was on the strength, largely, of this system that a loan was granted the church, with which to build.



BASMENT STORY PLAN



FIRST STORY FLOOR PLAN



BALCONY FLOOR PLAN

(Continued from page 351.)
soft, downy pillows, and some large, comfortable chairs are near by. On the right glass doors open into the garden.

In summer the many windows and doors are left wide open, but for the sake of preventing drafts there are some half-dozen very large screens to be placed wherever there is too much air. These screens have frames of brown, stained like the woodwork of the church, and are covered with brown handcraft material.

Clusters of lights, subdued by ground-glass shades, have been placed close to the ceiling.

The choir occupies a place on the right of the pulpit, but there is very little singing in which the congregation does not join.

The church is kept open throughout the week much of the time; especially the Sunday
(Continued on page 352)

The Homelike Church



By Courtesy of The Ladies' Home Journal.
Copyright, 1914, by The Curtis Publishing Co.

It was planned for a corner lot, this little church, in a neighborhood of pretty homes. The interior was planned to make it as comfortable and homelike as possible. The chief desire was that it should have plenty of air and sunshine; be a place where people could come without danger from confined air and cold. No fixed stained glass shuts out air, and no high-vaulted ceilings make heating difficult.

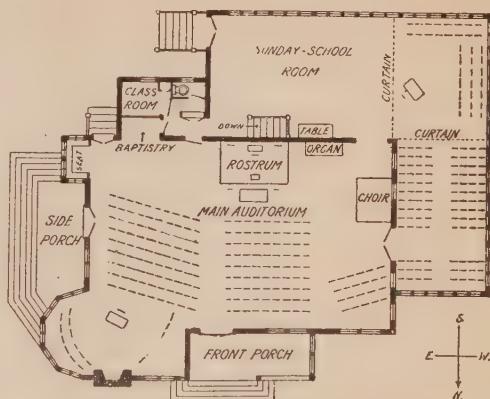
On the north is the main entrance, with a second one on the east, and in both instances there are porches. The front porch has glass along the west side to shut off objectionable winds, and here are comfortable chairs for those who may arrive early.

The auditorium ceiling is no higher than in an ordinary room. The hardwood floors are covered with two-toned brown rugs, and the walls are of a soft tan, with a lighter ceiling, and a stenciled frieze done in shades of golden brown. The windows are casements curtained with a cream-colored net, with golden-brown silk for draperies.

One of the most cheerful features of the room in winter is the open fire. Even when there is

a furnace fire the logs are lit in the fireplace. Here the Bible Class assembles early Sunday mornings. And on the right of the fireplace is a bay window where the east sun streams in. On the other side of the room there is a smaller bay window encircled by a seat fitted up with

(Continued on page 350.)



BIBLE STUDY AROUND THE HEARTH



SUNSHINE BIBLE CLASS ROOM

(Continued from page 350)

School room, a pretty room, not too good to use. There are home-made woven rugs, chairs and tables, an organ and a well-selected library.

As the lot drops several feet on the rear there is a basement to the church, which is fitted up with dining-room and kitchen arrangements.

The members of this church have gone a step farther than just to provide an informal place in which to attend service: they have built a church where a friendly, homelike spirit is apparent the moment you enter the door; a church which merits the name the parishioners delight in calling it: "Our Home Church."

Combines Church and Hotel Trinity Methodist Episcopal Church, Los Angeles

The new Trinity Methodist Episcopal Church South, of Los Angeles, Cal., is finally completed. This million dollar building is possibly the most comprehensive religious institution in the world. It was designed to supply all the requirements of body, mind and soul. The pastor, Rev. C. Selecman, intends that the new Trinity Church or Auditorium, as it is also called, will labor for the general uplift of the community. An all-around church, Mr. Selecman believes, is the need of the hour. The church has been getting a few people, the club a few, the lodge and other organizations a few. Trinity Church combines the advantages of all these in one comprehensive institution. It will have a wide appeal with its religious services, hotel, club rooms, library, roof garden, motion pictures, social parlors and training classes all under one roof.

The building is nine stories, with a main auditorium, whose seating capacity is 2,300 and which is level with the sidewalk, with no steps. There are four small auditoriums, one in the dome, which seat from 350 to 500 persons each, to be used for Sunday School work, recitals, club work and social events. The architects state that the acoustic properties of the building are nearly perfect.

The auditorium is equipped with a stage, orchestra pit, stage curtains, drops and footlights. The large social hall is open day and evening to men and women of the congregation and the hotel seats 1,000 at banquet tables.

It is equipped with two kitchens and is furnished for club meetings and social gatherings.

A motion picture equipment is in the main auditorium and in the music hall. Pictures will be shown at Sunday School and on special occasions. The grand \$25,000 pipe organ is equipped with echo, harp and chimes. Other features are the gymnasium, bowling alley, nursery, barber shop, hospital and sixteen club rooms. The hotel feature, which includes the six upper stories, has 326 rooms with modern furnishings, in addition to 160 shower baths. It is the purpose of the manager of the building and the other heads of the departments to create an attractive religious atmosphere which will silently urge upon guests an interest in the religious In this way the



activities in the building. healthful and spiritual environment will gradually influence the character and habits of the guests occupying the hotel and tend to turn their lives into proper channels.—The Congregationalist.

THE CHURCH ORGAN DEPARTMENT

CONDUCTED BY W. E. WOODRUFF

(Inquiries addressed to Pipe Organ Department of The Expositor will receive attention from Mr. Woodruff, who will also furnish a series of articles that we hope will save churches thousands of dollars in buying organs and give them music that will aid in divine worship.—Editor.)

The purchasers of church organs in this day and generation may be congratulated that the instruments generally have acquired a better tone quality and a far more dependable mechanical behavior in the past few years. Of course even today there are certain organs that have chronic complaints but disorders of the interior instrument are not so common as formerly and this means a happier era of possession for the congregation, and greatly reduced repair bills. A firm of considerable prominence that fared with great difficulty through the years went on the rocks largely because the output from the factory was not up to date in mechanical faithfulness. The firm had to spend too much time and money keeping its instruments in repair. Tonally excellent, these organs lacked a good deal of the outstanding quality of the work of other firms that slowly crept into prominence because of their greater mechanical cleverness.

Men first applied to church organs electricity was not well harnessed. A certain large organ I know well, has required almost continual grooming and scrubbing of its contact points. The firm that built it went to pieces because of unskillful use of the earlier electrical expedients of key action.

On the other hand I heard only recently of a modern marvel—an organ of two manuals and about sixteen or eighteen stops with adequate and modern mechanicals that the pastor assures me has not been touched by repairer or even by tuner in four years! The exclamation point represents my gasp of astonishment for the organ has at least one reed stop and the church temperature has varied widely. But there you are, and on a recent visit to this miracle of the modern world I found its entire mechanical system perfect and its tune almost perfect. At any rate a recent recital played on it furnished almost nothing to object to in point of pitch and tune. There may be other records as fine as this but I have not heard of them.

Another thing, skilled builders of today can by adapting the scales (approximately the diameter size) of its pipes, secure a very big organ effect from an instrument of moderate stop capacity. I have in mind two organs, each two manual, that would persuade one entering the church of very considerable size. Also the more substantial framework of swell boxes, etc., has made it possible to keep the tone well subdued with the swell box closed and to open that tone into a big contrasting volume with the swell box open. All this speaks of better and more solid construction.

But almost more important than anything else—the era of fine mechanical assistance at the command of the player. A well known American Guild organist in a recent article of astonishing interest has compared several of

the up to date organs with those of say twenty years ago. He found that the percentage of mechanical stops to actual pipe ranks has increased enormously. I myself can vouch for this. Not long ago I thoroughly examined a large three manual instrument, having been consulted on possible mechanical improvement and substitution of a few modern ranks of pipes. I found this organ built about 1895—and a very fine instrument of that day—having in the light of modern tonal resource rather useless reinforcements such as twelfth-fifteenth, and mixtures. These stops figure only with other voices and cannot be used for solo work. The up to date instrument of like capacity would remove some of these non-essentials, replace modern voices of strings or reeds thus securing a better ensemble of tone, and the solo voices incredibly increased and enriched. But as to the console. This instrument had somewhere between thirty to thirty-eight speaking voices. There were only about eighteen mechanicals in couplers, registrative combinations, etc., say fifty per cent.

Now contrast that with a modern organ as to mechanical aids. Here is a specification I have just been examining for a three manual of twenty-eight stops which tonally is even larger than the older instrument of more stops, with fine big diapasons, excellent strings, and characteristic reeds for chorus and solo work. And this smaller instrument has sixty odd mechanicals—Registrative push buttons, etc., or over 200 per cent of mechanicals. Now as the size of an organ increases, without going to details, the number of mechanicals decreases proportionately. A big four manual of fifty odd stops that I remember, has about 150 per cent mechanicals. But note the tremendous eloquence possible from small instruments with all this richness of mechanics at the console. You can secure effects that until recently were impossible. And not long ago looking over the most interesting scheme I ever saw for an organ of \$3,000, I realized that this instrument was really capable with its tonal and mechanical system of effects such as would have been utterly impossible twenty years ago in an organ of twice the size.

Hence all my former preachment for liberal mechanicals in small organs to test the ingenuity of the player, to make a large variety of effects possible. I heard a young and ambitious player recently perform on an organ of sixteen stops and which had splendid mechanical aids—two manual instrument with sixteen registrative pistons controlling manuals and pedal and with unison buttons, and full octave couplers, etc. The tonal varieties, secured through these aids plus his own ingenuity, were amazing.

Therefore in viseing your own specifications look carefully to see the ratio of mechanicals to speaking stops. The world is moving—nay has moved in organ construction, and the organs that most need a large percentage of console mechanicals are the smaller two manuals which constitute so tremendous a volume of output these days. And these are the organs I am invariably consulted about.

MOVING PICTURES IN THE CHURCH

One-fifth of the population of the United States go to moving picture shows every day. They are the greatest power for good or evil of the new century. Churches and Sunday Schools may use them as auxiliaries to their work. They should by all means show their approval of shows that exhibit educational films and refuse to show blood and gun films, or films with immoral suggestions. Christian Work calls attention in the following editorial to the serious effect on saloons:

"The National Board of Censorship of Motion Pictures in a recent circular calls attention to the fact that the popularity of the 'movie' theater is so far effecting the liquor business that the saloon men are taking steps to interfere with the moving picture business, with a view to recovering some of their lost trade. In New York, for example, there are 530 fewer saloons than five years ago. This is remarkable in a city which has grown to a population of over five million. On Washington Heights, after the establishment of a motion picture theater, two saloons went out of business and a third has been running at a loss. In Ithaca, with its large college and industrial population, five or six drinking places, hitherto profitable, have closed or are about to fail. Newspaper reports from Washington, Providence, Detroit and smaller cities indicate that this same condition is there evident. It has been widely reported that the company circulating Jack London's story, 'John Barleycorn' among motion picture houses in one state was offered \$25,000 to suppress it until after election. The liquor men of Connecticut are filled with apprehension as they see their profits dwindling. They are fighting for a law compelling motion picture exhibitors to pay to the state the same license fee as the liquor dealers."

Rev. Christian F. Reisner, Grace Methodist Church, New York City, is running on Sunday nights the \$100,000 reel, made in Palestine, "From Manger to Cross." Saturday nights he runs feature films with moral precepts. Recently he ran "Rose of the Alley," a three-reel picture, and six single reels.

Rev. C. S. Bucher, Grace Congregational Church, Colgate and West 65th street, Cleveland, O., admits all Bible school scholars who are regular in attendance to his moving picture shows, which he gives one night a week.

Rev. M. W. Warner, Methodist, Tenafly road, Englewood, N. J., having his new \$50,000 church wired for moving pictures.

The New York board of underwriters do not object to use of non-inflammable films in churches, but where inflammable films are used they require fire-proof booths.

AN EASTER SERVICE WITH PICTURES.

"The Passion Play" is very often used at this season. McAllister Co., 49 Nassau street, New York, has a set of twelve colored slides on the song "Calvary." A selection can be made from any catalogue. The Chicago Transparency Co. have a lecture of twenty-five slides on "The Lord's Supper," made up of famous pictures by

famous artists. Almost all the Christian hymns are now in lantern slide form.

Geo. W. Bond & Co. advertise a series of Rosary Slides (with lecture) the third of which is called "Sorrowful Mysteries," illustrating Luke 22:39-48. As there seems to be an endless number of subjects from which to select we suggest to the interested pastor that he send for the catalogues and begin to study them carefully.

MAKING MOVING PICTURES OF SERVICE.

The pastor of the Congregational Church at Ripon has entered on a work in that community the progress of which will be watched with considerable interest. Seeing that the moving picture shows were getting such a hold on the young people as to be damaging to religious interests, he purchased a picture outfit, and is giving entertainments two week-day evenings; also on Sunday evenings, with marked success.

In this manner the church meets a need among the young people, furnishing during the week wholesome amusement and instruction and education; and on Sunday evening touches through the moving pictures their spiritual natures.—The Pacific.

Where to Secure Lantern Slides.

Lantern slides may be secured from the following sources: The Weister Co., 375 Stark St., Portland, Oregon. McAllister Co., 49 Nassau St., New York. Williams, Brown & Earle, Inc., 918 Chestnut St., Philadelphia, Pa. Geo. W. Bond & Co., 95 Dearborn St., Chicago. McIntosh Stereopticon Co., 30 E. Randolph St., Chicago. The Chicago Transparency Co., 69 Dearborn St., Chicago. Underwood & Underwood Co., Dept. H, 417 Fifth avenue, New York. Christian Lantern Slide & Lecture Bureau, 153 La Salle St., Chicago.

Moving picture films and illustrated song slides may be secured from any regular film supply house in any part of the country. The Pathescope films may also be had at the regular agencies.

If you are going to make a feature of moving pictures in your church, it is economy to buy a good machine as the commercial shows use.

The Simplex Projector was placed on the market in the fall of 1911 and now has one of the largest factories in the world devoted exclusively to the manufacture of motion picture apparatus.

Operators of many years' experience have wrought their knowledge and ability into the design of this projector.

It is interesting to note that over 75 per cent of Simplex machines are purchased by experienced exhibitors who have used practically all other makes of machines and found that the Simplex accomplishes the high standard of projection.

The company will answer any specific questions from readers, mentioning The Expositor regarding their machine, or the art of projection. Address Precision Machine Co., Inc., 31 East 34th street, New York City.

THE GREATEST NEED OF THE CHURCHES

Giving the Church Publicity

CHARLES STELZLE

(The fifth of six articles, which will enable you to get a bird's eye view of your own church and its field of labor.—Ed.)

"Where is the First Baptist Church?" I asked the policeman at the Four Corners. "The First Baptist Church," he repeated, scratching his head. "The First Baptist Church," he reiterated; "there are lots of churches up that way," pointing toward the south. When I reached the preachers' meeting I told them the story of my experience in trying to reach the First Baptist Church. The pastor became indignant. "I will report that cop," he said. And then I asked him why. "Because it's his business to know where the First Baptist Church is," the minister insisted. "Don't your own words condemn you?" I asked him. "If the cop, whose business it is to know where the church is, does not know, what can you expect of the average man, who is not supposed to be interested?"

Another time it was a Presbyterian church that I was hunting. The clerk in the store just across from the railroad station said, with some hesitation: "I don't know just where it is, but I believe it is about two blocks down that way," jabbing his finger into the darkness. It was raining very hard, but I met six people on the street, each one of whom I asked regarding the location of the church building. Not one of them knew where it was. Finally I saw through the mist the outlines of a Gothic structure. Just then a young man came running out of the store to drop an awning. "Say, young fellow," I called out, "where is the First Presbyterian Church?" "I am not sure," he replied, "but I think that's it, just across the way."

When I was introduced to the audience, the chairman apologized for the smallness of the crowd. He said that it was raining very hard—which, of course, I knew—and that there was a meeting in another part of the town which took many of the men away. Indeed, he made all the excuses that a chairman usually makes under such circumstances. Then I had the chance to tell this crowd about the difficulty in finding the church.

What was the trouble? Was this a new church enterprise in an obscure part of the town, concerning which the community had not yet had time to become acquainted? Not at all. The church was one of the most prominent in the city. It stood on the most traveled corner of the town, in a beautiful square. Every street car in town passed the door. The steeple could be seen from almost any point within a mile, and I was credibly informed that night that the church had been there over a hundred years, but that town did not know it yet.

Whose fault is it that people do not know about the churches? It cannot be their fault, for it is not their business to know about them. The burden of making them acquainted with what the church is doing rests absolutely upon the church itself. For, be it known to all churchmen, there is no specific command in scripture for the non-Christian to attend the

church. There are many commands that have to do with church attendance, but all of them refer exclusively to the Christian. The scripture, "Not to forget the assembling of yourselves together," had reference to church people.

It must be apparent, therefore, that the church is placed in the position of the solicitor or advertiser, who must so attractively and convincingly present his proposition that it will appeal to those with a perfect right to buy or not buy. Whether it was so designed and whether the church has awakened to the situation or not, this fact must be reckoned with: The church has no monopoly of Christianity. It is in sharp competition with other forces, which insist that they have a right to speak with as much authority as the church. It does not matter whether their claim is actually substantiated by the facts. If it is, then it rests with the church to prove to men that, while this may be true, the church gives and always has given the highest expression to Christianity. If it is not true, then it still rests with the church to tell men so in the most effective manner possible.

There is no hard-and-fast rule by which success in church advertising can be guaranteed. The nature of the campaign depends altogether on local conditions. Four distinct fields of work with which I have had more or less to do will indicate the principles which dominated the advertising campaigns in each place and the occasion for giving them certain kinds of publicity.

The first was in a church in Minneapolis, which was about to be given up because of a lack of interest on the part of the people. This was my first pastorate. I did not know the people in the neighborhood, except in the most superficial way. With the thermometer 20° below zero most of the time, I made a thorough canvass of a narrow strip of the city stretching along the Mississippi River, about a mile long and half a mile wide, which constituted my parish. Maps were drawn indicating the location of the social and religious forces in the community, showing their comparative influence upon the people. A rather complete record was made of the location of the houses and of the families and individuals that occupied them; in other words, a complete religious census was made of the entire community, which served as the basis of the future policy of the church. As a result, an advertising campaign based upon these facts developed, which resulted in the organization of about 25 meetings a week, each of them meeting the needs of special groups, excepting the Sunday night service, which was intended for all classes and was largely evangelistic in its character.

The principal method of publicity in this particular instance was that of making the work of the church known in the immediate neighborhood—and this was done through an extensive plan of home visitation, but the visitation was done with an accurate knowledge of the character of the people called upon, as the

cards used in the canvass just mentioned were used. It was not possible nor wise to engage in a big publicity campaign, as the constituency that we desired to reach lived in the immediate neighborhood. Practically nothing was wasted by making our appeal to people who would not come to our church anyway. The sermons were prepared for people who were our neighbors. While the newspapers were used to some extent and a large bulletin-board on a street-corner announced the meetings, the best publicity was gotten from the friends who came to the meetings and were pleased.

The second field was entirely different. During the World's Fair in St. Louis, I directed an evangelistic campaign, where we conducted meetings at a dozen or more different points every day. One of the more interesting of these was that held in Music Hall, in the down-town section of the city. On every Sunday night, during the heat of the summer and while all of the churches were making extra efforts to get the crowds, we succeeded in filling Music Hall with about 4,000 people at every service. It did not matter much who the speaker was. The results were accomplished through systematic and persistent advertising. Permanent cards advertising the meetings were cheaply but nicely framed and placed in the lobbies of about fifty hotels. Every week 50,000 tickets were printed, most of which were mailed to about 250 boardinghouse-keepers with whom arrangements had been made to distribute them to their guests. An immense streamer, 40 ft. long by 4 ft. wide, was placed over the door of Music Hall announcing the speaker for the following Sunday and the special musical attraction. The amusement columns of the daily papers were employed. Posters were also stretched across the front platforms of the street cars and small poster cards were placed in the store windows. It cost approximately \$300 each week to advertise the meeting, but the entire advertising campaign was paid for through the offerings received at the meetings, and we had the satisfaction of having great crowds.

In this case the appeal was made to the people living in every part of the country, but who were in St. Louis for the chief purpose of seeing the fair. We did not make any direct attempt to attract members of local churches, nor permanent residents of the city. We were after the transients—the people who had come to the fair for pleasure. Conservatism in advertising was flung away. The crowds were constantly changing. Few remained in the city more than one Sunday. That Sunday was our only chance. This meant that we must employ extraordinary methods which might be entirely out of place in the average church, under normal conditions. The occasions for such advertising campaigns are rare, but the church should be prepared to make the most of these opportunities, especially in the larger cities.

The third illustration had to do with work among a particular class. On every Sunday afternoon, for a number of years, great workingmen's mass meetings have been conducted in various cities, in the largest auditoriums available, the audiences running normally from 1,000 to 2,000, although occasionally there were as many as 10,000 present. In every case, a

large number of letters were sent to laboring men containing tickets of admission. While other methods were employed, the tickets with the letters made by far the most effective appeal. In meetings of this character, there is the advantage of unusual specialization. It is much easier to work up a men's meeting, than to get together a crowd of men and women,—the appeal is more specific and more personal.

The fourth enterprise was in a down-town district in New York, the center of the work being what is now known as the "Labor Temple." The church building used was abandoned, because the membership had moved to another part of the city, although very many more people were then living in the neighborhood than were there when the church was organized and no new churches had been established. Something like half a million people lived within a square mile, theaters and motion picture shows abounded, saloons crowded all about, people streamed past the church. During some hours of the day 50,000 people passed the corner upon which this old church was located; but, for years, the attendance at the Sunday meetings was very much less than 100—often as few as 30 or 40. An aggressive work was begun. On some nights, during the first week, the attendance was larger than it had been on any one night for fifteen years; during the second week, people were turned away. This is now quite a common occurrence.

We need not discuss the methods of work which were carried on within the building. We are concerned now about how the people were persuaded to come.

A careful test was made of the audiences every night during the first month as to what advertising features had brought them there. Among the methods employed were the use of newspaper advertisements in "amusement" columns, poster cards were placed in store-windows, tickets were distributed in the homes and some special methods were employed for unusual cases; and yet, it was discovered that the two large bulletin boards outside of the church, which were illuminated with electric lights, attracted fully seven-eighths of the average audience, which was composed almost entirely of people living in the community. Now, it must not be concluded that bulletin boards are the best methods for securing the attention of the people. In this case, it happened that great throngs of people passed by the corner upon which the church was situated. In other fields, not more than 500 people pass the church door during any one day. In the case under consideration, it was concluded that we needed to attract the people who passed the building; and when it was discovered that the bulletin board was our most effective medium, most attention was given to the signs and illuminations, although some other methods were still employed for the sake of general publicity throughout the city. When a church is on a side street and some distance from the passing crowd, entirely different methods must be used.

The advertising methods to be employed in a small town are, of course, different from those used in a larger city, although the same principles apply in both cases—and yet, it should be remembered that in a small town the average church has a right to make an appeal to the

entire population; at least it has the same right that is assumed by the church in a metropolitan city.

Bringing the church to the favorable attention of the masses is an undertaking which requires just as painstaking effort as the preparation of the message which is to be delivered to them when they come to the service. There is no hocus-pocus process whereby they may be wafted into one's presence. The first thing to be determined is what you can and what you ought to accomplish in the way of advertising. Then apportion the appropriation and lay out your plans. The amount to be spent must be determined altogether by local conditions. Some churches should spend ten per cent of their income for publicity purposes. Others need not invest more than two per cent. Some business houses spend in advertising from twenty to forty per cent of their receipts. It evidently pays them to do so. For a church whose income for congregational expenses is \$6,000 a year, ten per cent is not too much to spend for advertising, provided that such a church is situated in the midst of conditions which one finds in the average city, and especially if it is a "down-town" church and must depend upon a floating population for its audiences. Such expenditure must not be looked upon as a luxury. It is a legitimate business proposition. It is the sowing of good seed which will bring an abundant harvest. There is no doubt that when it is wisely invested, it will result in larger church attendance.

After the amount to be expended has been decided upon, the church should plan as to how much is to be spent each month. This amount will vary because the character of the work changes at different times of the year. The early fall months will witness a sort of "opening," during which all the forces of the church are getting busy for the heavy winter's work. Possibly one-fourth of the year's appropriation will be spent in a single month, say in October. It is best to leave a margin of ten per cent of the entire appropriation for a contingent fund to be used on special occasions, or for unexpected outlay. The scope of the advertising should be pretty definitely understood at the very outset. Whether it shall cover the entire city or be confined to the immediate neighborhood will make considerable difference in the methods employed. An important element in this business is the accurate knowledge of one's field. This cannot be insisted upon too strongly. It will be of immense value to spend a year in studying the people, even though one has a complete equipment and plenty of money with which to operate. If only a limited amount of money is available, there is all the more reason for studying the field, in order that there may be no waste of money or effort.

It will be found that many men who are not at all interested in ordinary church work will take hold of an advertising campaign with great zeal and they will also contribute to such work far more readily than they will to the regular work of the church for this is familiar business to the average man engaged in commercial enterprises. Try to secure a man in your congregation to lead this work who has had considerable experience. He will become an

"Advertising Manager" of your church. He will probably call together the officers of the church and others who are responsible for the various organizations, holding frequent conferences with them in order to determine their needs in the advertising field.

The right kind of advertising should increase the good-will of the public toward the church. What does the average man think of your church as he passes down the street and looks at your steeple? Does he think of it as a little narrow sectarian institution, concerned only with building up itself, or is he attracted to it by the fact that here is a great, virile institution which stands for the biggest things in human life; in other words, what kind of an "atmosphere" has your church created in the community? Now, "atmospheres" are not created in a night; it takes time and thought and work to develop them. Ordinarily when the church realizes that advertising pays it will boom a campaign of publicity, assuming that when the people come the church will readily take care of them, organizing the various societies in the church after the people have been won. It is much more important, however, to begin from the inside, organizing a spirit and a lift which will become so powerful that people can scarcely be driven away.

It will take a little longer to work out the thing in this fashion but the results will be far more permanent than those secured by the former method. If it is important to get people to come into the church it surely is worth while to take care of them after they arrive. This means more than giving them the "glad-hand," although it includes this. It means actually that a crowd of warm-hearted, whole-souled, red-blooded people have determined that their church shall become the biggest and brightest and,—shall we say the "bulliest" place in town? One can therefore readily understand that it is more than a question of cards and posters and newspaper publicity. These are really the least important of the considerations in connection with church advertising. Even great business enterprises have recognized this fact. They are becoming more and more concerned about "atmosphere" and spirit. The same thing must be true of the church.

LENTEN TALKS.

The Rev. A. W. Palmer, Oakland, Cal.

1. God—
Why we believe in God. How we think of him. Is God personal?
2. The Bible—
Principles of interpretation. Authority and permanent value.
3. Jesus—
His humanity, divinity and atonement. Essential Christianity.
4. Immortality—
Its reasonableness. Modern interpretations of the judgment, heaven and hell.
5. Religion in Daily Life—
The problem of evil. Some spiritual ideals and their value.
6. The Church—
Its sacraments. Its task. Its essential unity.

HELPING THE PREACHERS.

Do you want a good evangelistic pastor? Here is his letter of thanksgiving for a small Christmas gift:

"It was Christmas morning, and I went down for the mail, not really expecting much. But on receipt of a letter from the Editor of The Expositor could not but expect something out of the usual, and sure enough, there was \$3.00 in cash for Christmas, and especially for a good dinner. And you may be sure that as we had very little prepared, it was received with thanksgiving. I went directly across the street to the meat market and purchased a nice chicken for our dinner, and hurried home to surprise wife and babies. And we sure feasted upon that Christmas with thankful hearts, and praise to God that does remember his children in adversity and prosperity.

"The rest of the money was spent for the necessities of life, as we were never in more need in our lives. But would rather find work in the Master's vineyard than be so needy and dependent, for I am young and capable of much service for the Lord.

"I shall be glad to learn of any opportunity for a strong evangelistic pastor, who loves the young people's societies and Sunday Schools. I am an ordained minister of the Congregational Church of Eastern Washington and Northern Idaho Association. I have worked much with the M. E. Church, and can work with them or can furnish reference from prominent Methodists in regard to my work and fitness for the pastorate."

A Maryland pastor writes:

"Our little six-year-old son Martin went to heaven the eighth—only sick two days. Our hearts are broken. Your kind remembrance of two dollars looked like twenty at that time, for when our little boy died there was not fifty cents in the house. But God can supply our needs. This he did in our case. While sorrow has come into our hearts, we have been instrumental in leading over eighty souls to the Christ who loved us and gave himself for us."

MAKING A BARREL LAST A LONG TIME.

"It is nearly 12 months ago since you kindly sent us a large parcel of very useful things. There were several pairs of boots. Mr. S. is now wearing a pair. The nice black dress, and skirts I am wearing. Our girl is wearing the brown velvet hat and a pair of the shoes. E. is wearing a dress from a 1912 Expositor barrel. C. is wearing a plaid dress made from the contents of the same barrel. The two boys are wearing blouses and underwear from the package you sent. We pray God's blessing on you and your friends who helped us. It takes our salary to pay living expenses, and to keep the horse. Our people are poor, many living in sod houses and dug-outs. We gave away some things to some of our people whose need was greater than ours."

Did you ever spend any money that went as far as this barrel? It seems so good that we are not going to confine the barrel business to Christmas.

F. M. B.

OUR COVER PICTURE.

In our cover picture we are looking through the Arch of Titus down to the great oval of the Coliseum, the most famous ruin in Rome. The Arch of Titus is a single arch of white marble, standing on the highest point of the Via Sacra, erected to commemorate the conquest of Judea by Vespasian and Titus. Its chief interest lies in the bas-reliefs in the interior of the arch. On one side is represented the emperor in a triumphal chariot drawn by four horses led by the goddess Roma, while Victory stands behind him holding a crown over his head. On the opposite side is depicted a band of soldiers carrying on their shoulders the spoils of the victorious campaign, the plunder of the Temple at Jerusalem. We see the table on which the shew-bread was placed, the trumpets whose blasts were a part of the ritual, and the great golden seven-branched lampstand, whose shape is known to us only by this carving. These golden utensils are said to have been carried into battle as a talisman by the pagan Maxentius. But at the Milvian Bridge he was defeated by Constantine and Rome became Christian. It is said that in the rout the sacred emblems were thrown into the Tiber. At any rate they have never been heard of since.

The Coliseum, which we see in the distance, was begun by Vespasian, continued by Titus, and completed by Domitian. So both of these buildings are connected with the Flavian emperors. It is said that ten thousand captive Jews were put at work on the Coliseum. Here the Roman mobs gazed at gladiators fighting each other, then fighting wild beasts, then the wild beasts were turned loose upon the Christians—defenceless men and women.

The walls were partly battered down in 1084 by that bold invader, Robert Guiscard. The medieval history of the building is—a fortress, a castle of the Frangipani family, a place for bull fights, for shops, for a hospital, a stone-quarry for the palaces of noble Roman families; one pope tried to establish there a manufactory of woolen goods, another of saltpetre, until at last in the eighteenth century Benedict XIV consecrated the place to the memory of the Christian martyrs who died there.

The Arch of Titus commemorates the destruction of Jerusalem, the final overthrow of the Jewish nation; the Coliseum with its memories of the martyrs brings to mind the establishment of Christianity in the world; we think at once of the end of one dispensation in the world and of the rise of another.

This cover picture for March is from a carbon print, 20x13 inches, published by The Campbell Art Co., Elizabeth, N. J. Copies may be secured from them at \$2 each.

A Little Brown Bulb.

A little brown bulb lay under the ground,
Sleeping all winter, with never a sound.
Springtime came, and from out the gloom
Forth came a beautiful lily bloom,
That rang its pure white bell to say:
"Jesus is risen. 'Tis Easter Day."

—Elizabeth F. Guptill.

SPIRIT OF UNITY LACKING IN AMERICA

Myron T. Herrick at The Banquet of The Ohio Society of New York

At such a time as this no state, no section, no class should harbor a selfish thought, or consider only its own interests. This is not only because of the many problems that confront us at home, and for the solution of which we shall all have to pull together as a nation, but because of the new responsibilities that have arisen in connection with our national life as a result of the European war.

We have witnessed some astonishing developments across the water since July last. Before the war many observers believed that some of the monarchies of Europe had become so decadent that it would be impossible for them to survive such a crisis as has befallen them. Many of their own subjects, even, had that feeling. In the French Republic, there were certain elements that professed to disbelieve in the success of representative government, who longed for the days of the Empire. Britain was divided over Ulster. We heard of rivalry of races in Austria-Hungary, of bitter debates in Germany, of incipient revolutions in Russia. But when the crucial moment arrived, the conflicting elements in every nation buried their individual differences, forgot their contending social desires and joined with inspired patriotism in the common cause. In the trenches everything except country has been forgotten. The men at the head of affairs, and the men who with their hands were helping them to success, the men of title and the men whose only title was the highest of all—that they were men—are soldiers in brotherhood on the firing lines.

Has there been, we may well inquire, a like effect on the people of this country? We have duties abroad—are we meeting them as one people? As the men abroad are meeting theirs? We have duties to ourselves at home—are we meeting these in the spirit of a united people? Much as we would like, we can by no means escape the consequences, and it may very likely prove best for us in the end that we are obliged to assume immediately what, had peace continued, could have left for another generation to face. The test is, can we lay aside our differences on the smaller matters and meet our duties in the larger ones as one united people. To successfully meet this test, the citizens of the country must recognize not only the social and economic differences, but the social and economic interdependence of the different interests that make up our national life—the solidarity of that national life as a whole. Unless we do this, we will go on facing the questions now confronting us in a hap-hazard and wholly unsatisfactory spirit.

This interdependence of all interests in American life must find its expression in an industrial and agricultural development so enlightened that it will preserve and augment the present and future well-being of the whole country. We have already made great progress to this end. The Federal Reserve Bank is in operation and should prove a factor of great importance in the new era upon which we have entered, enabling all sound industries to develop along conservative lines.

Our next duty is to the farmer, who has become a factor of greater importance than ever in our national life, because of conditions brought about by the war. While the conflict lasts, he must raise food for most of Europe, as well as for ourselves. To do this, he must enlarge his activities, and for this reason a problem we must face immediately is the question of rural credit. It is just as essential for the farmer to have access to proper credit facilities as for him to have modern harvesting machinery. And, most of all, we must exercise a statesmanship so wise and far-seeing that it will promote, and not hamper, the equal progress of every factor in American life. In a word, this fundamental and abiding unity we see abroad in war time must be made the basis of our social, economic and political life at home, amid the blessings of peace.

Thus far, unfortunately, the principles that make for national unity have been only partially recognized here. Our discussion of social questions has been too captious and querulous, and the spirit in which we have approached many of our problems has been too hypercritical and suspicious. The evils that were discovered in our national life have been dwelt upon with constantly increasing emphasis, not to say exaggeration, and too little time has been spent in considering how best to promote the general welfare by constructive action. In short, we have been talking too much, and thinking too little.

But clearly the time has come, and recent events have hastened its arrival, when violent criticism and the tearing-down process must give way to a constructive era. The atmosphere has been cleared by the elimination of various obstacles in the path of progress, and now that they have largely disappeared, let us face our new responsibilities with faith and confidence. When the Almighty begins to write, he wipes the slate clean. Let us consider that we have done that for the present, as a nation. We are beginning a new page in our national history, an era rich in opportunities and filled with responsibilities. To meet them successfully we must all co-operate and give our whole-hearted support to the forward movement. Class interest, so far as it exists in this country, should abate, and in its place should come a clearer understanding and recognition of the needs and rights of every portion of the people by every other portion. The energy of the American nation, which through the very audacity of our individualism is responsible for the country's greatness, is magnificent, but needs to be a little differently directed—more of our energies should be devoted to service, and less to gain. We must bear in mind that we have duties, as well as rights, as citizens of a great republic.

The men of Europe, facing shot and shell in the trenches, have forgotten many things that separated them as citizens and have answered the call of one great unifying spirit—that of patriotism. Let us imitate them in the face of our great national responsibilities.

THE GREATEST POWER IN THE WORLD

OUR SIN OF PRAYERLESSNESS.

Rev. John Henry Jowett, D. D.

1 Samuel 12:23. "God forbid that I should sin against the Lord in ceasing to pray for you." How few of us have placed prayerlessness among our possible sins. And how even fewer have placed the omission to pray for others in the black list of sins against the holy Lord. We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relationship, broadens and deepens the ministry and obligation of prayer! My needy brother has a right to my prayer. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—Christian Herald.

THE PRAYER FOR THE VICEROY.

Li Hung Chang, the great Chinese statesman, in his diary gives an experience which was very surprising to him. His memoirs show that he began with a strong prejudice against the Christians which slowly melted as he learned more about them. After Li had returned from Japan, where he had been wounded by a crazy Japanese, a strange incident occurred which is thus told in Li Hung Chang's diary: "I cannot think that all people are bad, even the worst of the Christians, for today I had an experience that makes me think that humanity is not all iron and gain and falsehood. Two native Christians came all the way from Japan to bring me medicines for my head and to ask if I was getting better! I wonder if Christianity teaches such things? The man's name was Sato and with him was his thirteen-year-old son. Sato said that the Christians at Ketuki, who had sent a delegation to my sick room with flowers, had talked about me every day and had prayed to the Christian God for my recovery. At last they had collected some money and had sent Sato with a message of good will and some herb medicines. I took the medicines, and had my visitors served with the nicest boiled chicken, some chicken tongues on crackers, rice, cakes, and tea. I gave him a big

bundle of presents for their friends back at Kekuti, two hundred taels for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept.

I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his son left he wanted to know if they might pray for me. I said that they could, expecting that he meant when they got back home again; but he said something to his son, and they knelt right there at the door and said a prayer. I could not keep my heart from thumping in my bosom as I watched that poor man and his frightened little boy praying to God—the God that will deal with me and with them and all mankind—that I might be well of my injuries. I was sorry to see them go. In this old yamen strange scenes have been enacted, great councils held, and midnight conferences affecting the whole world have taken place. I have received royalty and dukes—men have been sentenced to death here. But during each occurrence I have been complete master of my home and myself—until an hour ago."

THE PLACE AND POWER OF PRAYER IN PREACHING—AN ILLUSTRATION.

Rev. Hugh H. Hudson.

The man who preaches powerfully is the man who prays plentifully. The prayer-meeting paved the way for Pentecost. No man can tell when, where or how abundant will be the fruit of that message which has been prepared and proclaimed by a heart depending upon God for guidance and power.

One day this last summer, the late Rev. Nathan Bachman, D. D., of Tennessee, whose preaching turned large numbers of souls to the Lord Jesus Christ, related to the writer the following incident in his own life, showing the place and power of prayer in preaching:

A number of years ago Dr. Bachman was in Pensacola, Fla. When it was learned that he would be there over Sunday, he was asked to preach, and readily agreed to do so. Not wishing merely to fill a gap, he went to the Lord in prayer, asking to be guided aright in the selection of a sermon.

The day arrived. A certain sermon was preached, with no particularly visible effect, one way or the other.

Several years afterward, while riding on a train, a gentleman stepped up to one of the passengers and said: "Isn't this Dr. Bachman?" Being assured that it was, he then asked Dr. Bachman if he had not preached in Pensacola, Florida, some years before. On being further assured that he was correct, this gentleman said: "Well, I just want to tell you that the sermon you preached there that day decided me for Christ. For a long time I had been thinking about becoming a Christian, but that sermon led me to settle the matter aright."

"Tis but another confirmation of that twenty-seven-hundred-year-old promise: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

METHODS OF CHURCH WORK

E. A. KING

The month of March brings us to the facing of Easter, which comes April 4, and must be planned for in March. This is perhaps the church's greatest opportunity. We have the Lenten season, Passion Week, and Easter itself. Every church ought to make much of these events and reap a large harvest for Christ and his church.

* * *

In our monthly Sunday School Workers' meeting we are studying Athearn's "The Church School," and after several lessons we wish to record our appreciation of the method of treatment used in this valuable volume. If churches all over the country would call together groups of their workers and study this book it would tend to greater efficiency in every department where the educational idea prevails. From our experience here we know that such a study gives a new vision and incentive for work. It clarifies the aim of our endeavors and raises the idea of church work to a dignity and method commensurate to that of the public school system.

To all the brethren who have been sending literature to this department we wish to express our thorough appreciation. We cannot write letters to individuals, but do acknowledge all your help here. If it were practicable to print all the kind words of appreciation we have received several pages might be utilized, but we are very glad to know that there are so many who find help here.

The Washington State Congregational Conference has just issued an annual church report and general survey blank for all the churches of the state (and the blank will go to every state in the Union), and in it has referred the pastors to The Methods Department of The Expositor. This is a recognition of the fact that this department, practically the only one of its kind in the country, is of worth while value for these churches. What better endorsement could we have!

Please send us everything you can in the way of methods, reports, papers and any special plans. Send them to Rev. E. A. King, 620 Malden Ave., Seattle, Washington.

* * *

PREPARE FOR THE EASTER SEASON.

If you have not already done so it will be time to prepare for the special season's work when this month's Expositor reaches you. The following good advice is taken from an exchange:

"No farmer is successful unless he knows the value of the seasons. The spring is the time for planting and sowing. He cannot afford to neglect that work then in order to do any other, however important it may be in itself. If he spends that season in building barns, he will have no harvest to store in them. Lent is the spiritual spring time.

"Special services in many of the churches, the adjustment in a measure of social affairs to

allow religious meditation, reminders and suggestions of devotion to God in newspapers and other current literature, and increased seriousness in many around us because of special efforts to cultivate personal religion, all unite to make this season the most favorable of the year in which to make a permanent advance in Christian life.

"Take advantage of this season to cultivate communion with God. Have some definite course of Bible study for these few weeks. Choose some book that will help you to deeper interest in spiritual things and read it. Have some fixed daily time for prayer. Aim to gain some new knowledge of Jesus Christ and to have some new experience of fellowship with him. Make some special effort to get uplift from others who are making wise use of Lent, and to give them as much as you may get from them. Thus you will arrive at Easter with a stronger faith in the resurrection and a deeper consciousness of the reality of the risen life in Christ."

"LENT IS FOR ALL CHRISTIANS."

In a very interesting little pamphlet with the above title, Rev. M. M. More, of St. John's Parish, Springfield, Mo., calls the attention of Christian people generally to the need and value of observing the fast and self-denial usually practiced during the Lenten season.

He refers to the custom of fasting as practiced in the Bible, quoting Ex. 34:28, 1 Sam. 7:6, 2 Chron. 20:3, Ezra 8:21, Joel, 1:14, Joel 2:12, Mark 6:16-17, Matt. 17:21.

In his conclusion he makes the following appeal, "But whether you do this (keep Lent as we do), or not at least put yourself in sympathy and contact with millions of your fellow Christians by denying yourself in your appetites and in your pleasures, and, with them, by seeking God earnestly in your closet and your devotions. Get control of yourself in some way, in something, and exclude gaiety and pleasure, and entertainment from your life for the forty days of Lent.

"Try it, for one season, no matter by what name you are known as a Christian, or where you belong as such, or what you are taught as such. Only try faithfully to observe Lent for once, and see if you are not only made stronger and better by it, but also see if it does not give you more spiritual joy and satisfaction than perhaps anything you have ever tried, in the way of self-discipline and devotion.

"Here is a prayer that you may like to say daily. It is from the Prayer Book—which you may claim and use as your own, if you will—and in which you are sure to find much to help and instruct you.

"O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the spirit we may ever obey Thy Godly motions in righteousness, and true holiness, to Thy

power and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

ILLUSTRATIONS FOR YOUR PRINTED MATTER.

This is the season of the year to prepare and distribute the most attractive printed matter you can afford. One of the very important items necessary is illustrative material in the way of cuts and pictures. We recommend the following sources of supply:

Goodenough & Woglom Co., 122 Nassau St., New York City, have a number of very beautiful electros of famous pictures suitable for Easter folders. Occasionally illustrations may be had of the Woolverton Co., Osage, Iowa, and Joseph Bausman, of Philadelphia, puts out some fine half-tones. Illustrations in The Expositor may be reproduced at small cost by addressing the publishers at Cleveland, Ohio.

WHAT IS LENT?

"Lent is a fast of forty days, not including Sundays, preceding Easter. The Roman Catholic, Anglican and other churches make it a season of special self-denial. Because of the mortifying of the flesh, and special repentance and prayer, Lent is pre-eminently the season of spiritual revival in the church.

"It is supposed to have had its origin in a desire to commemorate our Lord's forty days of fasting in the wilderness and his temptation. At first it lasted only forty hours, the length of time our Lord's body lay in the grave, and was purely voluntary. In time, however, it developed into a regular prescribed fast observed by all Christians. Its duration was extended to thirty-six days in the fifth or sixth century, and in the sixth or eighth century it was made forty days. Moses, Elias and Jesus all fasted forty days. Fasting was a practice of the New Testament church as is shown by such passages as Acts 10." —Selected.

THE EASTER OFFERING.

It is not advisable to make the Easter offering too prominent, but there should be one by all means. In some churches the fiscal year ends at Easter time, and then, of course, great plans are laid for the raising of the year's budget. This envelope was used last year in one of our churches:



SERMONS FOR THE LENTEN SEASON.

The following card, outlining a series of Lenten services, gives a most excellent idea of the plan:

LENT.

ST LUKE'S ENGLISH LUTHERAN CHURCH

REV. W. EDGAR PIERCE, B. D., Minister

MORNING THEME.
"THE LAMB OF GOD."

Members and friends of St. Luke's read and meditate themes: "The Lamb"; —Exodus 12:21-42; "The Good Shepherd"; —John 2:12-19; "The Epistle"; —1 Corinthians 5:7-8; Revelation 3:20-22.

EVENING, 7:30

Feb. 25.—"Behold the Lamb of God." March 3.—"Jesus of Nazareth Passeth By." March 10.—"God Is." March 17.—"God Is Love." March 24.—"God so Loveth the World." March 31.—Palm Sunday—"Hosanna to the Son of David."

Feb. 25.—"Abide With Me." March 3.—"Always With Us."

March 10.—"Nearer my God to Thee."

March 17.—"Jesus Lover of My Soul."

March 24.—"Rock of Ages."

March 31.—"Oh! How Shall I Receive Thee."

HOLY WEEK

Mon., Apr. 1.—"Contact and Conflict with Christ." Tues., Apr. 2.—"The Rose Garden of God." Wed., Apr. 3.—"The Hour of All Time."

Easter Sunday, Apr. 7, 10:30 a. m.—Reception of Members and Confirmation.—Holy Communion.

Thurs., Apr. 4.—"Suffered Under Pontius Pilate."

Fri., Apr. 5.—"Wounded in the House of His Friends." Preparatory Service

7:30 P. M.—"The Immortal Blossoms."

Special Music at all the above services.

You are cordially invited to all these services.

SERVICES DURING LENT.

We have before us a folder sent out by a Lutheran Church in Amsterdam, N. Y. It contains a series of morning sermons on "The Prince," as follows:

The Prince of Peace.

The Prince of Kings.

The Prince of Truth.

The Prince of Light.

The Prince of Life.

Palm Sunday: The Prince of Sorrow.

On Sunday evenings the pastor spoke on "Hymns We Know."

Jesus, Saviour, Pilot Me.

Just as I Am.

Jesus, I My Cross Have Taken.

What a Friend We Have in Jesus.

There is a Fountain Filled With Blood.

My Faith Looks Up to Thee.

For the prayer meetings he took the following topics:

Lent, Its Significance.

Christ's Great Mission.

Prayer and the Christian Life.

Temptation and the Christian Life.

Right Living and the Christian Life.

Personal Assurance and the Christian Life.

PASSION WEEK SERVICES.

It is well to usher in Passion Week with a good Palm Sunday program. An outline of services for the week, as carried out in many churches, is as follows:

Noon meeting with Scripture reading, prayer, solo and brief talk by the pastor, or by speakers chosen ahead and well advertised. These meetings reach a number of busy working people who can spare a part of the noon hour.

Every evening in the week a regular service is held with preaching, and on Thursday evening the communion service is observed. Occasionally the communion is put over until Sunday afternoon at 5 o'clock vespers, but in the experience of many the Thursday evening meeting is best.

Customs vary in many churches, and in different localities, and no one would think of laying down a rule for all. We know of some churches that make a special observance of "Good Friday" by having a sacred concert where "The Seven Last Words of Christ," by Theo. Dubois, is rendered with great effectiveness.

GOOD FRIDAY IN SEATTLE, 1914.

The city of Seattle enjoyed many unique and profitable Passion Week services last year. There were the usual "Unity Meetings" of the four large down-town churches. There were noon meetings in one of the large theaters, where a large concourse of working people assembled every noon during the week, and last but by no means least, there was a grand outdoor Friday night parade by the Brotherhood men of St. Mark's Episcopal Church. The following newspaper announcement reveals the whole-heartedness of the attempt to preach Christ to the common people:

In Pioneer Place, upon the spot where the city of Seattle first glimpsed the prophecy of its commercial supremacy, the cross will be uplifted on the evening of Good Friday, while a priest of the Episcopal Church, Rev. Ernest Vincent Shayler, rector of St. Mark's Church, unfolds the story of Calvary.

Bearing aloft the sign of the Christian faith, the crucifer will then lead a solemn procession, in which the entire membership of St. Mark's Brotherhood will participate, with singing of the passion hymns, three blocks to the south. At each halt, Mr. Shayler will picture the story of the great tragedy, while the Brotherhood will create a background with its singing.

All along the route of this progress the story of the cross will be related in the streets of the city, until the procession reaches the doors of St. Mark's Church, where the evening service will take the form of special devotions closing the Lenten season and preparatory to the great festival of Easter Sunday.

The opening of this service will take place in Pioneer Place at 6:45 o'clock, at twilight. Then, while the shadows fall over the city, the big chorus of the Brotherhood will lift their voices in the great hymn, "O Come and Mourn," while the crucifer, clad in the robes of his office, will precede Mr. Shayler. Coming as it does at the end of a remarkable Lenten season notable for a city-wide sense of religious activity, the open air procession is expected to form a vivid picture of the story of Calvary which must leave an emphatic impression.

HOW I INCREASED ATTENDANCE AT THE EASTER SERVICE.

Rev. D. D. Mitchell, Washburn, N. Dak.

Before Easter I promised that every one present at the Sunday School on Easter morning should receive a souvenir, one that would not easily break, nor grow old, could be kept for many years, or could be put to every day use. Easter morning the attendance was three times the usual size and each one received a lead pencil with "Congregational Sunday School, Washburn, N. Dak., Easter, 1914," printed upon it in plain letters.

Each one seemed well pleased and the attendance on following Sundays has proven that it was a successful way of increasing the interest.

THE EASTER MESSAGE.

Most pastors like to send their members some sort of a greeting. The following "Message" seems to us a very good form and we

print it merely as a suggestion. To those who do not have a generous printing fund it will give some relief to know that this entire message can be purchased of The Woolverton Press, Osage, Iowa, for 50 cents per hundred.

My Dear Friend:

Eastertide brings with it the gladdest anniversary of the Christian year. "If Christ be not risen, then is your faith vain."

The pastor greets you with the prayer that you may truly share in the benefits that have been purchased for us by his death and resurrection.

Easter, the day of sacred memories. It leads our thoughts back to the empty sepulchre in which tender and loving hands had laid the body of our Redeemer. It also leads our minds back to the time when we stood beside open graves and committed earth to earth, laying away loved ones that had gone from our homes to the Father's home above. May memories tender, pure and holy fill our hearts on this Easter Day as we remember that our Lord hath conquered Death, and today he is risen, and has brought to our hearts gladness instead of sadness. May the great fact of the death and resurrection of our Lord lead us to large liberality for the saving of the world.

Never has the prospect been so bright for a universal conquest for Christ as now. Doors are swinging open with the Macedonian cry, "Come over and help us."

"Come over and help us," floats in upon us. God through his church is making the place of his feet glorious.

Let us make the largest possible subscription to missions at this Easter time, with the hope that we will thus give our church the standing it deserves and at the same time do our part for the salvation of the world. Let each member and friend of the church, as well as each member of our families, have the largest possible part in this subscription.

Come to our Easter morning service ready to do your part, and to do your best, and may God's gracious blessing be upon you.—Your pastor.

AFTERNOON SERVICES.

In some churches during Passion Week an afternoon program of reading from the great poets is arranged. Wherever properly advertised and well done it has been the means of reaching a class of people not usually won to contemplation at this season of the year. Sometimes a story is read. One year we read, at our noon meetings, Paul Carus' little story "The Crown of Thorns."

A GOOD BOOK FOR EASTERTIDE.

Dr. William E. Barton has arranged a very helpful book called "Day by Day with Jesus," for use during the Lenten season. It may be had of the Puritan Press, Sublette, Ill. That small book called "His Life," used so much years ago may still be had of Dr. Sidney Strong, Seattle, Washington. Nothing better for the Passion Week has ever been devised. It is published in paper covers and may be had in quantities so that church members may secure copies for their own reading.

SOME EASTER SUGGESTIONS.

The following remarks concerning plans for Easter are timely and worth while:

If the children are to realize a little of the beautiful truth of which Easter speaks, and of which eggs and flowers tell, it must be gradually developed in the preceding weeks. Suggestions of the meaning of Easter need to be made before gala characteristics of the day absorb attention. The historic story of Jesus' resurrection will be of greater value as the children see newness of life, and observe, in one form and another, the transition from a lower to a higher life.

If the lesson stories for the weeks before Easter are not related to it, suggestions may be given incidentally, by placing objects about the room and spending a few minutes looking at, and talking of these; a bunch of budding twigs, a cocoon, some seeds (such as oats, on cotton batting set on the top of a glass of water). These, in their several ways, say "We shall all be changed." We must not press analogies closely, for children's interpretations are very literal. We shall, wisely, let the great truth be discovered in a variety of ways, without at first making any word application.

EASTER IN THE JUNIOR DEPARTMENT.

In the consideration of Easter with these girls and boys the personal and heroic elements had better be emphasized. The good to be gained from nature illustrations will, it is hoped, have largely come in earlier days in the Primary room.

Spiritual suggestions through these will have little weight now, for boys and girls of this age care more for persons than things, for what can be done with nature, than what can be seen through it. They are intensely practical and physical action holds great interest.

What then will make the strongest appeal? The truth that the greatest man of whom we ever heard was not afraid when put to death. By a power which we cannot explain, he overcame. Victory is the keynote for these children. In brief story, picture the heroism of Jesus. Make it real by showing that he had his struggle, and then he went bravely forth. Tell how he told his friends that he must go away and suffer, but that he would see them again. Let some things be a mystery. Be content to say, "We do not know."

Of all the Easter narratives the one of Jesus' coming at evening to his disciples, and afterward to Thomas is, perhaps, the best adapted to children of this age. Compare one with another, and see why this might be. Give them this thought: "Standing above us, having endured and suffered and triumphed, Jesus says to us, 'Come up higher, follow me, fear not. He who gave me strength will also give strength to you.'"

Very many boys and girls have had some experience of death in their homes. Ask those of eleven or twelve years what Longfellow meant when he said, "There is no death; what seems so is transition." Let them find Paul's words, "O death, where is thy victory? O death, where is thy sting? The sting of death is sin. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Then let them sing a joyous song of victory, "Hallelujah! Christ is risen."—Pilgrim Teacher.

A READING COURSE FOR LENT.

(For your church calendar).

Would it not be a good plan to follow a course of reading suited to the Lenten season? By selecting a book for each week and discussing and renewing it at our mid-week services we may all find help and inspiration.

Kempis' "Imitation of Christ," Bunyan's "Pilgrim's Progress," Stalker's "Life of Christ," Andrew Murray's "With Christ in the School of Prayer," Knight's "The Shepherd Psalm," Hadley's "Down in Water Street," Begbie's "Twice-Born Men." The Biographies of St. Francis, Henry Martin, Mackay of Uganda, Mary Reed, and Dan Crawford's "Thinking Black," are some suggested titles.

SERMON TOPICS APPROACHING EASTER.

"To the Crisis and Beyond," is the general theme. The subjects are as follows:

Anticipating Jerusalem or

The Crucial Question of the Lenten Season.

Facing Jerusalem, or

The Grandeur of a Noble Resolve.

Nearing Jerusalem, or

Reflections from a Radiant Purpose.

Entering Jerusalem, or

Glimpses Through the Palms.

Overlooking Jerusalem, or

The Keynote of Easter.

Leaving Jerusalem, or

The Sequel Glorious.

Transcending Jerusalem, or

The Finishing Touch that Inspires.

BALANCING ACCOUNTS AT EASTER.

The Trinity Lutheran Church of Somerset, Penn., has a fine custom of bringing up the subscription accounts at Easter. A very attractive white folder illustrated with Bausman cuts is sent to every member. On the third page is the following paragraph:

"The statement below shows your contributions from January 1st to March 29th inclusive. If it shows that you have neglected the worship of giving, you may make amends by the liberality of your offering on Easter Day." Following this is a blank account like the page of a ledger on which the person's gift to both current expenses and benevolences are recorded.

A MESSAGE FOR YOUR CHURCH CALENDAR.

During the month of March it will be well to keep before the people helpful suggestions as to how wisely to observe Lent. The following may be of use to some:

How shall I, as a Christian, act during these Lenten days? Many are asking the question. These suggestions have been a help to others. If appropriated, made your own, they will be a blessing to you. This year Easter comes on the 4th of April. You want it to be the happiest and best Easter you have ever known. Prepare for it now:

1. By reading again the story of the Christ. Begin with Matthew's gospel, and then, if you can, read through the four gospels. As you read note especially those chapters which portray his sufferings. Seek to make your life more like his. Make it your daily rule to follow him in his prayer life, in his going about

to do good, in his effort to please the Father above.

2. By seeking to gain the victory over some evil habit or desire. You have had a quick temper or been of a fretful disposition, or you have sought to have your own way no matter what the cost—you know the evil ways which have marred your life. In these days seek to make your own the opposite virtue and to know his victory in your soul.

3. Prepare now for a glorious Easter by helping some one to be happy in Christ. Are you a soul-winner? There are those whom you can reach and help as no one else can. Easter is the time for our largest reception of members. Help some one to confess the Christ that day, and you will have a reason for remembering Easter, 1915, as long as you live. Be a personal worker for the Christ. Just a word from you may change the eternal destiny of some life.

4. Prepare for a glorious Easter by living a life of self-denial for his sake. He gave his all for your sake. You can make some small return. During the Lenten season practice self-denial in social life. Let there be no late hours unless they be hours of prayer or hours of service in his name. Let your self-denial result in some offering which shall represent real sacrifice.

A UNIQUE TEMPERANCE PLAN.

Rev. J. M. Cause, of Vancouver, Washington, has shown good sense in his campaign for prohibition. Aside from the usual things that any minister might do Mr. Cause prepared a small folder of blank paper on the title page of which are the following words, "What Prohibition will do for Vancouver."

Under this striking title he prints the following note:

"Dear Friend: Reflect a fortnight, write a week, and return your answer by February 1st, noon, written on these blank pages."

This would be a fine way to interest people in putting down their own thoughts in a helpful way. Mr. Cause makes use of these little "books" in an educational way. Write to him about a plan at 916 Columbia St., Vancouver, Washington.

SOME REVIVAL SERMON TOPICS.

Many churches at this season plan for revival meetings. Many pastors are doing their own preaching and welcome suggested topics. Here are some good themes:

Overcoming Evil With Good. Rom. 12:21.
Deceitfulness of Sin. Heb. 3:13.
Innocent Suffering for Guilty. 1 Pet. 3:18.
Sins Find Us Out. Num. 32:23.
Lost Through Neglect. Heb. 2:3.
Good Intentions Can't Save You. Luke 14:18.
Decision of Character. Psa. 57:7.
Are You Ashamed of Jesus. Mark 8:38.

A VERY USEFUL LETTER.

It is a fact that a great many people, unused to correspondence, find it something of an effort to make a formal request to their home churches for letters of dismissal and commendation to other churches. To bridge this chasm and to facilitate the action pastors have devised letters for this purpose. The following is a good example of such a blank form, and we

recommend the use of such helps in every church. The form is as follows:

To the Clerk (or Pastor) of Church
in

Dear Sir: As I am to reside for a time in this city it seems that I should transfer my church membership. Will you kindly see that this request is properly presented and a letter granted recommending me to the fellowship of.....

Please send the letter as soon as may be convenient either to the pastor of in the enclosed envelope or to me at the address below. Wishing grace, mercy and peace to the church whose fellowship I thus leave, I am,

Sincerely yours,

HOW ONE CHURCH HELPS THE UNEMPLOYED.

The First Methodist Church of Seattle has been furnishing a Saturday night supper for the unemployed, at the same time holding evangelistic meetings. The following report of the work is taken from the church calendar:

Last Saturday night suppers were given to 295 men. After the supper Dr. Leonard addressed the men briefly and then showed them some stereopticon views of Rome. The following articles of clothing were given to the men: 5 pairs shoes, 2 overcoats, 2 pair gloves, 1 pair suspenders, 6 pairs socks, 4 sweaters, 4 complete suits, 4 coats, 2 pairs trousers, 2 shirts, 4 underscrolces.

The pastor desires to express his appreciation to Mrs. Lyon and the other good women of the Ladies' Aid Society who have prepared the Saturday night suppers for the unemployed, and also wishes to thank the men of the church who have rendered such splendid service in assisting the pastor in the Saturday night meetings.

The official board at its regular meeting last Monday night unanimously approved of this work. It was decided to ask the members of this church and friends of the congregation for contributions next Sunday morning and evening for the support of this work.

Members of the church are asked to make their contributions in loose change at the time the regular collection is taken. Hereafter instead of this work being financed privately, as it has been up to the present time, the church will assume the financial responsibility. These meetings will continue in all probability until the first of March. Let there be a liberal offering next Sunday.

Many of the members of the church are of the opinion that they are not invited to the Saturday night meeting. This is a mistake. All persons who can help in the singing of hymns and who will come are desired.

PRAYER MEETING.

Subject: Some Tests of Truth.

Select one or two passages that speak of "the truth," and point out that Bible truth is always practical, dealing with life and not with intellectual puzzles. "If any man will do his will he shall know of the teaching." Jesus is "the truth" because he lived truth. The practical test is always at hand: How does a certain truth work; how does it affect morals and spiritual life? Then let others apply the following tests:

1. Truth is life, Phil. 2:16.
2. Truth is light, Psa. 119:105.
3. Truth is power; it inspires, Rom. 1:16.
4. Truth is pure and purifies, Psa. 119:140.
5. Truth is unchanging, Psa. 119:89.
6. Truth searches the heart, Heb. 4:12.
7. Truth judges, John 12:48.

A PREACHER'S CONTRACT TO MAKE GOOD.

Ministers are coming frankly to recognize that in the face of modern competition, the church cannot expect popular support unless it maintains a high standard of efficiency. Habitual dullness is an inexcusable pulpit blunder and intelligent people resent it and absent themselves.

Many Christian people will attend services for worship any way, just for the sake of worshipping God, whether the sermon be brilliant or indifferent or omitted entirely, as in many a cathedral service in Europe. But this cannot be expected of the multitude. They rightly expect a reasonably able sermon and an effective service.

The following businesslike guarantee is an interesting illustration of how successful pastors are frankly facing this increasingly difficult problem. It is a neatly printed card which has been effectively used to increase the church attendance of well meaning but rather delinquent business men, who had been more willing to contribute money than personal attendance and service:

To whom it may concern, and that is you.

Mr.

This is to certify that the undersigned hereby presents you with a formal guarantee that if, beginning next Sunday, you attend church one or more times each Sabbath, you will find the day just as long and restful; that you will find a greater inspiration to live and to help others to live; that you will have your moral nature quickened, benefit yourself and help hold up the ideal before the people of this city, that your soul will be fed and there will come to you a peace which the world cannot give.

Signed, this twenty-sixth day of March, in the year of our Lord One Thousand Nine Hundred and in the Study of the Central Congregational Church, Eastport, Me.

Please keep this card in a conspicuous place until the goods are received and given a thorough trial.

A COMMUNITY CLUB FOR WOMEN AND GIRLS.

A Sunday School class in our church has undertaken to open a room in the building every Tuesday evening during the winter season. It meets from seven to ten o'clock. The downtown community near the church has been canvassed. The visitors took with them a card with the following invitation, which gives a rather clear idea of the purpose of the club:

"A big fireplace, a piano, a sewing machine, a gymnasium with a basketball team, and girls who wish to know you. Bring your work, get new ideas and make new friends. A welcome awaits you."

The club is a real success in every way. The young ladies who are promoting the enterprise

go out into the tenements and rooming houses to find the girls that have no access to the larger and better social life. Many of those who come learn to sew. They sit about the grate fire and thoroughly enjoy themselves. This club is opening up new avenues of service for the young women of more favored conditions.

NOVEL CANDLE LIGHT SERVICE.

A unique and worshipful service with the entire church lighted directly by candles was held Sunday afternoon at five o'clock in the afternoon. This attractive service was held in the Queen Anne Congregational Church, of which Dr. Sydney Strong is pastor. The Sermon on the Mount as given by Jesus was read in its entirety.

The pastor endeavors to remind the congregation of the worship in olden times when candles were the only thing with which churches were lighted. The Queen Anne Church from door to choir rail was entirely lighted by candles, with candles placed on pews, communion table, pulpit rail and organ. It was a rare and beautiful light, the kind to induce meditation and prayer.

On the communion table was placed a large candle representing Christ, the four other candles representing the four evangelists, Matthew, Mark, Luke and John. Several solos were sung and a brief address given by Dr. Strong on "Christ, the Light of the World."

ATTRACTIVE MID-WEEK SERVICE.

At Park Street Church, Bridgeport, Conn., interest in the mid-week service is being maintained in a unique way. An attractive little folder has been issued, giving the program for three months. On the front cover is the persuasive invitation:

"Will you try to be with us Wednesday evening this autumn and winter? Would not life and our work move on better if we should save this hour for prayer and thought together on the higher life? Do we not need each other so?"

The program is worthy of notice because of its varied character and its adaptation to various tastes and interests; also because of the co-operation of the church people. The names of five members are given as speakers on one of the topics, Venturing with Christ; and on another evening sixteen men and women make a two-minute statement on At What Age and Under What Influence I Began the Christian Life.

Two of the evenings are in charge of the missions committee and the Fullerton Circle, a foreign missionary organization of the church. At two other services addresses are given by outside speakers, and on another night a stereopticon lecture on The Children of the Poor in Bridgeport.

A topic of unique interest, The Spirit of the Father That Made Jesus Possible, has three sub-divisions, each to be spoken on by a lady and gentleman; while at another service three ladies are to speak on Helping Girls in Bridgeport.

Each month's services have a different pianist and usher, so that several may share in the work without its being a burden to any one. The Worth of the Mid-week Hour is thus effectively expressed:

"A refreshing of the spirit in the midst of the cares of life, an emphasis on the often-neglected moments of prayer, the chance to think together, freely and hospitably, on high themes, the strength and gladness of Christian fellowship."

THE NEW MULTIFORM CHURCH BULLETIN.

A new device for advertising purposes has been invented by the Multiform Sales Co., 431 Dearborn St., Chicago.

Multiform church bulletins are regularly built with handsomely finished frames or cases. Fitted into the frame and case is a series of velvet finished black enameled steel bars, so designed and placed that the space between adjacent bars is nearly invisible.

The letter plates are of lithographed metal, white letters on black background; enameled and baked, they are virtually indestructible and can be washed and cleaned when soiled after long use.

These letter plates are instantly affixed to bars and as quickly removed, yet they cannot fall off, get out of place or out of alignment. No tools or fastenings are necessary.

When the pastor, for instance, wishes to announce his weekly program, he immediately opens his Multiform letter-box and picks out the necessary letter plates, sets up on his Multiform fixture the very copy he needs for the occasion. He simply spells out the words as a child would with its "A, B, C" blocks; Multiform Bulletins take care of the spacing, alignment and style.

By the same method one is enabled to post the program of a convention that may be in session and have the news posted a few moments after the convention secretary has given out the data.

A Multiform Bulletin owner is independent of the sign writer and announcements are invariably "classy." No mussy rubber stamps, stencils, brushes, and colors. No expert to call on.

The writer has just secured a small board for his personal use and wishes to say that all that is claimed for the device is true. Send for a catalogue.

TEA SERVED AT VESPERS.

The custom of serving afternoon tea at vespers service, inaugurated last year by the Rev. George Grover Mills, minister of the First Parish Unitarian Church of Watertown, was continued yesterday afternoon, when about 75 members of the congregation met at the parish house.

A SCHOOL OF RELIGION.

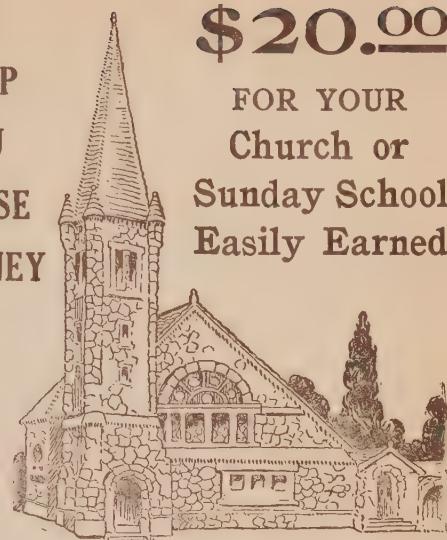
Rev. George W. Barnum, of the First Presbyterian Church of Bottineau, N. D., keeps much interest in his prayer meetings by conducting a service known as the "school of religion" just before the prayer meeting hour. The course to be studied in the school is decided from time to time by popular vote. For one quarter the topic was the history of Presbyterianism. This service brings the people into a prayerful, thankful attitude.

During the coldest part of the winter the meetings are held from home to home; as a result the minister has avoided any falling off in numbers, though the temperature has been 45 degrees below zero. The school has proved a help in getting the young people out.

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You sell the Soap at 50c a box—
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\$20.00 for your fund.

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Soap Easy to Sell—Everybody knows that C. & R. Toilet Soaps are high quality. We have been making high grade Toilet Soaps for twenty-six years. The 7-bar Big-value Box sells readily at 50 cents. If your Class or Society consists of ten members, each member need sell only eight boxes. Or, you can have one or two members sell entire order, allowing them a commission for their work. Send for this liberal offer NOW. Remember, you take no risk—we agree to take goods back if you are unable to sell them. Fill out Coupon below, giving name and address of party to whom you wish goods shipped—name and address of your Minister—name of Church with which your Society is affiliated.

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LITTLE BIBLE BOOKS FOR EASTER.

Miss Elizabeth Merriam, 34 Beech St.,
South Framingham, Mass.

The American Bible Society has now completed its series of 31 little volumes, containing the whole Bible. These books are the King James Version, set in good plain type, cloth bound, and I sell them for three cents each, 40 for \$1.00, postage paid.

I am not in any way connected with any Bible house. I buy these books, my last order was for 100,000 of them, because I believe in the power of the Bible and am trying to get people to read it. I fit these books with 18 maps and charts, of my own make, and send them out, at cost price. I call my plan of distribution "Gospel Extension." It aims to spread the gospel without explanation or comment.

Price is three cents each; 40 for \$1.00, postage paid.

Leather cover to hold one book, at a time, 15 cents, postage paid.

One leather cover and a full set of the books packed in neat case, \$1.20, postage paid.

Please send money or two cent stamps in payment, at same time you send order. We do a cash business only.

A GOOD CALENDAR INVITATION.

The church bulletin of the Presbyterian Church of Jersey Shore, Pa., carries the following invitation:

Our Invitation!

To all who mourn and need comfort—

To all who are weary and need rest—

To all who are friendless and want friendship—

Your Every-Member Canvass

THE DUPLEX ENVELOPE CO., —the first house in the world to offer a "Duplex" envelope to the churches—will gladly be of any possible assistance in connection with your Every-Member Canvass. We do not simply supply the Duplex Envelope System to the churches, but co-operate with them in every possible way.

Would you like your pledge cards to use in advance of your envelopes, or would you like sample envelopes for the use of your canvassers—or is there any other way in which we can help you make your canvass a success?

On a moment's notice, we shall be glad to send you full information in regard to the Duplex Envelope System and Every-Member Canvass, together with samples of subscription cards—including the form recommended by the Laymen's Missionary Movement.



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The WOOLVERTON PRINTING
& PUBLISHING CO., OSAGE, IOWA

To all that are homeless and want sheltering love—

To all who pray and to all who do not but ought—

To all who sin and need a Saviour and to whosoever will—

This church opens wide the door and makes free a place, and in the name of Jesus the Lord says:

"WELCOME!"

BOOK LIST.

One or more books of interest to pastors will be reviewed each month. Only those requested by the editor will be considered.

"Tarbell's Teachers' Guide," by Martha Tarbell, Ph. D., published by Fleming R. Revell Co., Chicago; red cloth, pp. 490, \$1.00, postage extra. (Illustrated.)

We commend this book for teachers of the International Sunday School lessons for 1915 and pastors will find the material of unusual value for sermon material.

"Nietzsche," by Paul Carus, published by Open Court Publishing Co. (1914), Chicago; red cloth (gold ornament), pp. 150, \$1.25.

Those who are interested in the underlying causes of the war will be glad to read this book. Those who preach the Gospel of Jesus ought to know its opposite, "The Will to Power." In this connection "Fighting a Philosophy," by William Archer, in The North American Review for January, 1915, will be of absorbing interest.

ILLUSTRATIVE DEPARTMENT

The Preacher's Scrap Book

A Word in Season. (371)

Prov. 15:23.

"One rainy day," said a lawyer in Chicago, "I met a member of the city council. 'Say,' he said, 'are you a candidate for anything this campaign?'

"I really didn't intend to say it, but the words popped out of my mouth: 'Me? I am a candidate for heaven.'

"The man gripped my arm and pulled me into a doorway out of the rain. 'Look here,' he said, tersely, 'what made you say that to me?'

"I don't know, I'm sure," I answered, "It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though."

"Well, you've knocked me all in a heap," he said huskily. "I'm a candidate for heaven, too, but I've come pretty near forgetting it. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awfully careless. This council business hasn't been good for me. I've been kept out late nights, and the boys are a hilarious crowd. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it."

"One day," continued the attorney, "I had been working with another lawyer over a case, and when he was ready to leave, the words slipped out of my mouth sort of musingly, 'Well, it's all so; the wages of sin is death!'"

"He whirled around and stared at me fiercely. 'What do you mean by that?' You trying to preach to me?"

"Not a bit of it," I answered. "What are you getting excited about? That's in the Bible. Don't you think it's true?"

"He paused and studied several seconds. 'Yes, it is true,' he answered, slowly. 'I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare have my wife know. I'm going to try to cut them out. I don't want the wages.'"—Brotherhood Star.

Christ Takes No Silent Partners. (372)

1 John 2:23.

A minister was recently called upon by a business man, who said:

"I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner?"

"Why do you ask?" said the minister.

"Because I want to be a member of the firm, and do not wish anybody to know it," said the man.

The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ & Co.,' and the names of the company, though they may occupy a subordinate place, must all be written out on the signboard."

Investments. (373)

2 Tim. 4:7, 8.

A young woman who was giving rather largely of her none too abundant means, and extravagantly (as her friends thought) of time and

strength and painstaking effort for the benefit of a little mission church with which she was connected, was even reasoned with by her pastor on the subject. "It's an investment!" she answered, brightly. "My brother is a business man. He works literally night and day. Every cent he makes 'goes into the business.' He never takes a day off: He thinks, eats, sleeps 'business.' I asked him what he did that way for, and what do you think he answered me? 'I'm putting my life into it, Sis,' he said. 'Investing money, time, youth, strength. By and by it will begin paying me dividends.' You see, what I am doing? I'm putting my life into that!" pointing, as she spoke, to the modest little wooden church which represented her "investments."

Speaking the Word With Boldness. (374)

Acts. 8:4.

The father of Senator Dolliver was essentially a preacher of the gospel, who regarded the "call" to the ministry as imperative under any and all circumstances, and never permitted an opportunity to speak to a man about his soul to pass him unused.

Shortly before the death of "Father" Dolliver, who made his home with his son in Washington, the Senator received a formal call from a member of a Porto Rican commission. "Father" Dolliver happened to be present, and was introduced to the commissioner.

As a matter of fact, coming from a country which is Catholic, the commissioner was an adherent of that faith. After having finished his business with the Senator, the Porto Rican doctor and "Father" Dolliver engaged in conversation. At once the pioneer Methodist preacher asked the Porto Rican gentleman about his soul.

When the commissioner had gone, Senator Dolliver, who had overheard part of the conversation between his father and their distinguished guest, referred to the matter, and asked "Father" Dolliver whether he had not been just a little hard on their Porto Rican friend. To this the senior Dolliver replied: "No! We had a fine talk, and, besides, my business is to preach Christ to every creature."

On the day when "Father" Dolliver's mortal remains were to be carried forth from the house of his son, a large bouquet of beautiful flowers was sent in, attached to which was the name of the commissioner from Porto Rico, and at the simple services which were held one of the most respectful and deeply affected friends present was the Porto Rican, Dr. _____. "And in offering condolence to me," said the Senator, "the tears streamed over his cheeks as he said, 'I hope you will not think my presence at your father's funeral an intrusion, but I wanted to come and look upon his kind old face again, for he was the first man who ever spoke to me about my soul!'"—C. E. World.

The "Fool of God." (375)

2 Cor. 4:18.

The late Rev. R. B. Palmore, editor of the St. Louis Christian Advocate, was a man whose life

mingled devotion and adventure in a very remarkable fashion. He was booked to sail on the fated Titanic, but a Parisian cab horse knocked him down and out, and so saved his life from the sea. But his most astonishing adventure is thus told by the New York Sun: "Long after the Civil War, he found to his amazement, among his father's papers, a deed to 5,883 acres of land, located in what is known as West Virginia. This deed was a great surprise to all who saw or heard of it. Putting this deed in his pocket, young Palmore, the only heir to the property, made a trip to West Virginia to look over his vast estate, which was far in the interior.

"Starting from Charleston, West Virginia, he drove into the region where his plantation was located. He traced the boundaries of his property and found that hundreds of families had settled on it without any right to it, but were living as if secure in the possession of their separate little patches of territory. He found that beneath the surface of this land there was almost limitless wealth, but the multitudes who had built themselves humble homes on the surface did not know of it, and had been living thus in undisturbed possession for a number of years. He quietly walked about at night and looked through the windows at the parents and children living on his estate. Great lawyers were ready to inaugurate legal proceedings that would have made him a millionaire, and such legal proceedings would doubtless have been instituted if the heir in person had not visited the scene of his great estate. He began to feel that instead of such a fortune being a blessing that to secure his estate by dispossessing such a multitude of people from their humble homes, would make it a burden.

"After earnest prayer and sleepless hours in the midst of his vast acres, he was seized with the conviction that each member of this multitude of families living on his property needed it more than did the heir, and there and then he made up his mind that he would leave them in quiet possession of his estate, and he made out papers giving them legal titles. Naturally his friends told him he was a fool. Well, so in a sense he was. Is it Celtic or medieval, or both, that phrase which the 'Quixotic' course of Palmore brings up in the memory, 'The Fool of God'?"

As we read the Sun's story the first judgment of folly fades into awed admiration of a man, who, in this age of Mammon-worship, could be superior to the allurements of wealth.

Neighbors "Made to Order." (376)

Matt. 7:2.

One day a "mover's wagon" came past Farmer Jones' gate. Farmer Jones spoke to the "movers" and asked where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we will find in Jamestown?"

Farmer Jones dropped his head a moment in thought, then he asked, "What kind of neighbors did you find in Johnstown?"

"The very worst kind," they said; "our neighbors were gossipy and unkind and indifferent—we were glad to move away."

"You will find the same kind of neighbors in Jamestown, exactly the same!" he told them.

The next day another "mover's wagon" came past Farmer Jones. He greeted them and asked them where they were going. "We are moving from Johnstown to Jamestown," they told him; "can you tell us what kind of neighbors we will find there?"

"What kind of neighbors did you find in Johnstown?" he asked.

"The very best," they told him. "Our neighbors were kind, considerate and very nice indeed. It almost broke our hearts to move away."

"You will find the same kind, exactly the same, in Jamestown," Farmer Jones told them, as he bid them Godspeed.

"That's the way of the world," Farmer Jones said to himself as he walked back to the house. "If you want to have friends you will have to be a friend. If you want to see good in other people you will have to let them see good in you. As you measure to your neighbor, he will measure back to you."

Church Moorings.

(377)

Acts 16:13.

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Chicago, to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"Oh, yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the sea captain, "I want to see that. As soon as you reach Chicago, hunt up your church and present that. I am an old sailor, and have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."—Selected.

"Again, I Say, Rejoice."

(378)

Phil. 4:4.

"Everybody," says Mr. McAndrew, "in any pursuit ought to like his business." Of Parhasius, the Greek painter, it was said: "As regards his art, he never suffered himself to grow doubtful of it or complaining or ill-tempered, but he was ever making himself more good-humored at work, so that he sang all the time while he was painting." John Wesley, the tireless circuit-rider, who traversed England in all weathers for half a century, went singing as he rode, and said, "I do not remember that I ever let myself feel lowness of spirits for a quarter of an hour since I was born."

"The secret of the happy life," said a fine old gentleman, "is preserving one's capacity for enjoyment. I never miss a sunset; I never fail to pat a child upon the head; I come to supper hungry. I marvel at the telephone, the wonders of my watch, the courtesy of my street-car conductor, the energy of Mr. Roosevelt. Believe me, there are very few people indeed who can not have a real good time in the simple act of living if they are a mind to."—Wm. Byron Forbush, in *Young People*.

After the publication of Uncle Tom's Cabin Mrs. Stowe was in London, and at a public meeting was presented with a bracelet of gold, on which was inscribed the date of the emancipation of the slaves by act of the British government. Beneath the date a place was left for the engraving of the year when slavery should be abolished in America. In accepting the gift Mrs. Stowe said: "I will transmit the gift with its instructions to my daughter, who in turn shall transmit it to her daughter. Perhaps in her lifetime that far-away date may be inscribed on this handsome bracelet." But in less than ten years from that time the Emancipation Proclamation was signed by President Lincoln. Moses despairingly cried: "Neither hast Thou delivered Thy people at all." But Omnipotence was at work, and his purposes were accomplished.

An Imperishable Name. (380)
Psa. 112:6.

The children were playing on the edge of the woods. Joe found a smooth beech tree and began to carve his name on it. Lily saw it and begged him to cut her name, too. But Joe wanted to cut his own "whole name, real deep so it would last for years." So Fred, good-naturedly offered to carve Lily's name for her. At last Joe exclaimed, "There! I have put my name where it will stay for a long while." "Fred has put his where it will stay, too," said Aunt Lucy.

"Fred? I don't see where he has carved his name at all," answered Joe.

"Once upon a time," said Aunt Lucy, "there was a very ambitious man. He knew that he must some time die, but he didn't want to be forgotten, so he determined to put his name where it would always last. He began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and engraved his name on the top of it; but the lightning struck it and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its topmost rock and then it will last.' So he traveled over oceans and plains to find the highest mountain, and after long and tiresome climbing, he cut his name on its top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can and make others happy, too, and think no more about my name.' So he began to help the poor, to feed the hungry, and do deeds of kindness whenever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you, if I live a thousand years.'

"But you will not live so long," he answered, with a smile at the child.

"Yes, I shall live a great deal longer," she said. "Souls do not die, and I'm sure I'll remember in heaven, and I'll remember you."

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten—written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully: "But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance.'" —Selected

The Standard. (381)
Heb. 12:1, 2.

An Arctic explorer thought himself traveling poleward at the rate of ten miles a day, but found that the ice-floe on which he was sledgeing, was drifting equator-ward twelve miles a day, but he would not have known he was being carried daily backward two miles had he not looked skyward. So, the pilgrim, who only plods along with his gaze on the ground, may be losing instead of making progress. No one can be certain of advancing without looking up. He who would win in the race for life eternal, must look to Jesus, the Author and Finisher of our faith.—Ram's Horn.

The Second Book of Acts. (382)
Acts 5:12.

In a Christian church in Foochow, just before service Mr. Chai came in. Looking about, he asked, "Where is she? and where is the little boy? She was coming straight to this church." And out he rushed and down the street. We turned to the preacher, Mr. Li, and asked what it all meant.

Some days previously, Mr. Li explained, the woman, a relative of Mr. Chai, came to him with her little six-year-old boy, who was in an unconscious state. She said she had been to the geomancers and to the Chinese doctors and had employed all the remedies she could hear of, and the child was nothing better, but rather worse, lying in a stupor.

"Now," she asked, "do you Christians have any way of driving out this kind of devils from little boys?"

"We have only one method," said Mr. Chai. "We pray for them. Will you kneel with us and pray?"

They knelt, and, as they were praying, the child opened its eyes for the first time since it had been stricken, and said: "I na," which means "mamma." From that moment the child grew steadily better.

In a few moments Mr. Chai returned and entered the chapel through the men's door. Presently a woman, leading a little boy, came in through the woman's door. It was the mother with the little lad, whose health had come again to him.

Does not this suggest some of the chapters of the Acts of the Apostles?—W. L. Beard, of Am. Board College of Foochow—The Advance.

Power of the Book. (383)
2 Tim. 2:9.

A few years ago, in a jungle village of India, a young Buddhist priest was going home one

day, when a man flung a little book at his feet, saying; "Here, take this thing out of my way. I have no use for it." The priest picked up the book and went on his way. Out of curiosity he opened it that night, and read from it. He became so interested he read late into the night. Then he wakened his brother, and together they read. The book was a copy of the New Testament. These men had never heard of Christians, but learning that there was a white man in a distant village, they journeyed with seventy others, to whom they had told the gospel story, to the missionary's home. When they returned, and the people learned they had become Christians, they were thrust into prison. On the day they were tried, and just as the judge was about to banish them from their homes forever, his superior officer came into the court. When he heard what was going on he called the judge names, and said: "Let them go. There are millions who believe as they do, and their God is very great."—Service.

The Clouds That Hide God. (384)

Isa. 59:2.

When a gentleman was inspecting a house in Newcastle with a view to hiring it as a residence, the landlord took him to the upper window, expatiated on the extensive prospect, and added, "You can see Durham Cathedral from this window on a Sunday." "Why on a Sunday above every other day?" inquired our friend, with some degree of surprise. The reply was conclusive enough. "Because on that day there is no smoke from those tall chimneys." Often it is the smoke of worldliness and sin that beclouds our view, and keeps us from seeing God.—S. S. Chronicle.

The Presence of God. (385)

Gen. 16:13.

A little child was tempted to eat an apple that did not belong to her. The little thing thought she was in the room alone. She reached for the apple but her hand dropped at her side. She tried again but she could not touch it. "Do 'way, Dod, do 'way, I say!" she exclaimed impatiently. But God would not go away, and the consciousness of God kept the little thing from sin. Such a consciousness of God filling the earth would drive sin out of it.

Following the Crowd. (386)

Rom. 12:2.

Uncle Billy walked into the village store about the middle of the afternoon, and the storekeeper, waking from his nap, said, "Thought you'd gone to the state fair."

"I did," was the brief reply, as Uncle Billy helped himself to a chair.

"Didn't you like it?"

Uncle Billy looked round cautiously. The other village loafers were having a game of "horseshoe" in front of the blacksmith shop; so lowering his voice, he said, confidentially, "I'll tell you how it happened. I hadn't been to the state fair for twenty years, so I wasn't on to it very well. I decided I'd keep an eye on the crowds, and foller where they seemed the thickest. Well, it worked pretty well. I went around to a good many fine displays and shows and things. About noon, I saw a lot of fine-dressed folks goin' all in one direction,

so I took after 'em. They all pushed and jammed to get through an archway, and I pushed, too. Well, what d'you guess it was?"

"Give it up," the storekeeper said, eager for the climax.

"Well, they were all city folks, goin' home to dinner, and there I stood on the outside. I wasn't goin' to pay no fifty cents to get back in, so I lit out for home. I thought I'd stop in here for a spell, to keep the fam'ly from askin' questions about my gettin' home so early.—The Youth's Companion.

The Arctic Test.

1 Pet. 1:7.

(387)

Although the physical endurance of a polar explorer, no matter how great it is, will not compensate for a lack in him of the first two qualities of optimism and patience, which are moral or temperamental, it is essential that every man on an exploring expedition should be physically "fit." When a sledging party in the antarctic leaves its base, and works its way over the trackless snow, it must drag all its provisions and equipment; if any member of that party breaks down, not only is his death certain, but the lives of his companions are put into grave peril. The death of Captain Scott and three of his companions was mainly owing to the unlooked-for breakdown of Petty Officer Evans.

A man's physical endurance largely depends on his state of health and his personal habits. On no consideration would I ever take on an expedition to the polar region a man who was a slave to any habit that did not make for good. In the polar regions intoxicating drinks are fatal, and a man addicted to strong drink is worse than useless. Likewise, a greedy man would be a trial to himself and to his companions. The explorer must be moderate in food and drink.—Sir Ernest Shackleton, in The Youth's Companion.

A LITTLE HELP.

Margaret Sangster.

There's help in seeming cheerful

When a body's feeling blue,

In looking calm and pleasant,

If there's nothing else to do;

If other folks are wearing,

And things are all awry,

Don't vex yourself with caring;

'Twill be better by and by.

There's help in keeping tally

Of our host of happy days,

There's never one that dawneth,

But it bringeth cause to praise

The love that ever watcheth,

The Friend, that's ever near,

So, though one tryst with sorrow,

One needs must dwell with cheer.

When troubles march to meet you

Salute them at the door;

Extend both hands to greet them,

Their worst will soon be o'er.

Beat down their stormy bugles

With your own rejoicing drums,

And, mailed in lofty courage,

Accept whatever comes.

—Youth's Companion.

Literary Illustrations Selected by George M. Graham

Not Statistics but Dynamics. (388)

In Moscow there are 20,000 Russian university students. They are as a class practically without religion. There was one young Russian girl, a student, who had been seized by the saving hand of Jesus Christ and had yielded herself absolutely to the sway of his super-human Spirit, and that young girl, single-handed and alone, had for weeks before my arrival gone diligently among the students of the different colleges and schools distributing invitations, announcing the lectures which were to be given later. Her spirit became contagious, and when I came to Moscow, where there was no organization whatever, no Christian society, no co-operation of this kind, no missions as we understand the term, this young girl filled with God, crowded the large theater with an average attendance night after night of over a thousand unbelieving Russian students, agnostics and Jews. If ever I get time to rewrite the book on the Watchword, I would say less about statistics, more about dynamics and strategy, and especially more about the great dynamic, the Spirit of the living God, given absolute right of way in the life.—Dr. J. R. Mott.

Let the Gospel be Heard (389)

In a recent number of the Musical Courier, Fritz Kreisler, the violinist, tells how he secured his beautiful "Heart Guarnerius." He heard it in the shop of a dealer and was so impressed by its pure, liquid, penetrating tone, that he offered all he had for it. But the dealer had already sold it to an Englishman who had a passion for collecting violins. "That this divine voice should be doomed to silence under the glass case of a collector," exclaims Mr. Kreisler, "was to me a tragedy that rent my heart; more than ever was I determined that I would endow it with life and the power to interpret the great messages of our music gods. From that day, I laid siege to the fortress which held the imprisoned Guarnerius. I gave no rest to its owner and jailer, who was a gentleman of rare culture and attainments. For weeks and months, I assailed him with my pleadings. Finally, he took it from its case saying, 'play.' I played as one condemned to death, would have played to obtain his ransom. When I had finished he said: 'I have no right to it; keep it; it belongs to you. Go out into the world, and let it be heard!'"

So it seems to me, of the music that lies imprisoned in such great religious ideas as God's Fatherhood, Man's Moral Victory, the final Triumph of Good over Evil in every soul and throughout Universe. It is the very music of angels, the song of heaven, the rapture of the redeemed! Those who are themselves thrilled by these strains divine, have no right to condemn those strains to silence. They belong to other hearts. They belong to the sinful, the suffering, the despairing, the bereaved. They belong to the young upon the threshold, to the old beneath the sunset. As said the owner of the violin to the earnest musician, "Take it: take the message; go out into the world, and let it be heard!"—Marion D. Shutter, D. D.

Burns up the Dross. (390)

God acts as a wall of fire round about us because the mere sign and evidence of God in the life frightens temptation away. There are certain tracts of Australia which are intensely hot. Summer had not begun when we were there. We had only just got into what corresponds to our springtime during the last four weeks of our visit. But although it was only springtime and we kept almost entirely to the cooler coastal belt, we found the days at Adelaide and Perth, with the thermometer standing at over 90, quite hot enough. But 90 degrees is nothing to what they have it in the interior in the real summer weather. There the temperatures run up to 120 and 130, and the glaring, blistering sand, of which vast tracts of country are composed, intensify the heat. But the singular thing is that this country, which is like a furnace, is in many respects a very healthy country. From certain diseases it is entirely immune; and the explanation I have heard given of this fact is this—the heat of the country is its defense. Microbes cannot live in it. In that fierce sunshine the germs of disease get killed off. The sun which is the glory of the land is also a wall of fire round about it. And if I may use that as an illustration, when God is in the life temptations no longer assail. They cannot live in that rare atmosphere. "Temptations lose their power when Thou art nigh," says a familiar old hymn. But it is much better than that. Temptations do not lift up their head or show their face when God is in the life.—J. D. Jones, Christian World Pulpit.

He Tempereth the Wind. (391)

Some of us live too near the smoke ever to be very great trees or even very fruitful bushes. Circumstances are heavily against us, we are not placed in favorable localities or under very gracious conditions. The house is small, the income is little, the children are many and noisy, the demands upon time and attention and patience are incessant, health is not very good and cheerful, the temperament is a little despondent and very susceptible to injurious influences. Be thankful to God therefore that the bruised reed is not broken; that though you are very weak in the limb and cannot run hard in this uphill race, your eye is fixed in the right quarter; and the fixing and sparkling of your life has a meaning which God's heart knows well.—Joseph Parker, The Christian World Pulpit.

Beautiful Music From Sacrifice. (392)

A review of Lillie de Hegermann-Lindencrone's book in "The Nation," tells a touching story of Mascagni and the first production of his "Cavalleria." The audience having had no foretaste of the work and knowing nothing of its source, were enchanted with the overture and grew more and more enthusiastic as the performance proceeded, presently calling in excited tones for the author. Mascagni was pushed forward from the wings, evidently against his will, shabbily attired in an old gray suit with the trousers turned up, just as he had come in from the street. His hair was

long and unkempt, and his unwashed face haggard from starvation. He was but twenty years old, and with his girl-wife and baby had been living in a garret without money enough to buy a candle, and with no instrument but an accordion on which to work out his score. His awkward bows seems to arouse his audience still further, so that they rose with a bound and cheered vociferously, their delight bursting all restraints when the intermezzo was played, and compelled him to come before the curtain at least twenty times. "Any other composer," writes our sympathetic witness, "would have beamed all over with joy and pride at such an ovation, but Mascagni only looked shy and bewildered. The tears rolled down my cheeks as I looked at the poor young fellow, who that very morning was wondering how he could provide food for his wife and baby."

Fifteen Minutes a Day. (393)

An excellent amateur pianist was recently asked how she managed to keep up her music. She was over forty and had reared a large family. She had never been rich, and she had had more social burdens to carry than fall to the lot of most women.

"How have you ever done it?" reiterated her friend, who had long ago lost the musical skill which she had gained at an expense of years of study and many dollars.

"I have done it," replied the other, "by practising fifteen minutes a day whenever I could not get more."—The Outlook.

Light Through Sacrifice. (394)

What is light? Geologists tell us that during the carboniferous era there were great forests,

forests taking in the light from the sun into leaf and limb, trunk and root; and then there came revolutions by which these forests were buried under the ground and by processes of heat and pressure the coal-beds were formed. We dig out the coal, and put it through a process of combustion. That liberates the light which was conserved from the sun and locked up in the black coal during the centuries.

How does Christ become the Light? Through the Sermon on the Mount? Nay, verily. Through the parables and the miracles? No; they are but reflections of the Light. It is by the process of combustion on the altar. Out from the altar-fires of Calvary there comes the Light that was conserved from heaven, and the Spirit turns to Christians, and says, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice."

It is by the process of combustion that the Christian becomes light. "I am the Light of the World." "Ye are the light of the world," said Jesus. I remember in my early ministry preaching a sermon from that text on "Christians as Reflectors of Light," and it is possible to make some nice points. The reflectors must be at the right angle, and the dust must be kept off, and so forth; but it was a cold sermon; reflection is a cold process. You cannot raise a crop by moonlight; you must have the rays directly from the sun. It does not say that Christians are reflectors of light, but "Ye are the light," the light that is made by the process of combustion while upon the altar of God. As Christ became light through death, we become light by the sacrificial spirit.—A. C. Dixon, The Christian World Pulpit.

Illustrations From Recent Events

Paul Gilbert

Visit the Sick. (395)

Matt. 10:8; Matt. 25:36; Psa. 41:1.

"I wonder if we are as careful to obey the injunction of Christ to 'visit the sick' as we should be; if we are as ambitious to show ourselves as sympathetic and helpful as are the members of the 'paid brotherhoods'—the lodges. I know of one fraternity in which there is an office to attain to which requires three years of faithful service consisting, in the main of the visitation of the sick among the large membership. Candidates for the honor are advanced as they render this service. There is always a large number of contestants for the office."—Merlin W. Fairfax.

Didn't Dare to Ask. (396)

Psa. 66:18; Jas. 4:8; John 9:31.

"I knew a boy whose father was so prosperous financially that he could afford to give him anything that money could buy. This boy wanted a bicycle but he didn't dare ask for it. Why? Because the report card from school showed nothing but low marks; a great pile of wood that he had been told to look after remained unstacked, and there were several questionable actions with which he knew his mother was acquainted. Is that the reason we receive nothing from God—we do not dare ask it because of the hateful, unconfessed, unforgiven sin?"

"Bobs—'e Knows." (397)

Prov. 10:7; 2 Tim. 4:7; 2 Tim. 1:12.

This touching incident was reported in an English paper a few days after the death of the beloved Lord Roberts. Two young girls, typical inhabitants of East London, were commenting on the smart appearance of the troops.

"Wouldn't 'e have liked to know they were all 'ere?" remarked one.

"Bobs, 'e knows," replied the other. "I ain't religious, but I bet 'e knows!"

Back of the military genius of the famous military leader was character that awakened faith and hope in even the most ignorant and thoughtless.

Militarism vs. Education. (398)

Gal. 5:15; Isa. 2:4.

G. R. Kirkpatrick in "War—What For?" Block, in "Future of War," and the statesman's year book are authorities for the following statistics, showing what the nations spend for education and militarism.

	Education	Militarism
England	\$1.00	\$ 4.25
France	1.00	4.80
Germany	1.00	2.57
Austria	1.00	4.50
United States	1.00	1.25
Denmark	1.00	3.66
Greece	1.00	5.00

Sweden .. .	1.00	2.25
Italy .. .	1.00	9.00
Belgium .. .	1.00	2.00
Switzerland .. .	1.00	.54
Russia .. .	1.00	12.00

How About It? (399)

1 John 3:17; Matt. 7:12; Isa. 3:15.

If you were toiling like a slave twelve hours a day for seven days in the week shoveling coal into the roaring furnaces of an ocean liner, for which you received the munificent sum of \$5.00 per week and board; and if the steamship company for which you worked paid 60 per cent dividends—the profits being nearly \$6,000,000 annually—do you think you would have very much confidence in the professions of the officers of the company who called themselves Christians, especially if they knew that you had to keep a family on the pittance you received and lay by for a rainy day?

A new definition of Christianity in a not distant day will brand such selfish greed as infernal and unworthy of a man who has his name on a church register.

Wine Responsible for the Destruction of Louvain? (400)

Hos. 4:11; Isa. 28:7; Rom. 13:13.

John T. McCutcheon, in a copyright article in the Chicago Daily Tribune, in discussing the destruction of Louvain by the German army, says:

The Belgian story which I have seen oftenest is as follows:

After the German army had passed through Louvain a garrison of about 1,000 soldiers was left in the city. These soldiers began seizing what wine they could find, and many of them became very drunk. While in this condition they mistook a column of Germans coming in from Malines for the enemy and opening fire on them, killed a number of their fellow soldiers.

Then in order to cover up this frightful blunder they said that the citizens had done the firing. Then followed the burning of the city and the tragic reprisals which have shocked the world.

In substantiation of this version are the stories of eye-witnesses who escaped to Holland, from where their experiences were sent to the London paper.

If this vision of the destruction of Louvain is correct, another crime of appalling magnitude must be charged to alcohol the arch murderer.—The Issue.

Believes it Very Much. (401)

1 Thess. 2:13; 2 Cor. 4:13; Acts 24:14.

A Japanese in endeavoring to describe a friend of his to an American, seizing the Bible exclaimed, "He believes this book very much!" There are some Americans who call themselves after the great name who would have to be described by just the opposite characteristic. By the way how do your friends describe your attitude toward that Book?

Watchlessness. (402)

Matt. 24:42; Rev. 3:2.

A man lying upon the grass noticed a little plant of sundew; presently a tiny fly alighted upon it, and tasted one of the tempting glands

which grow upon the sundew. Suddenly three crimson-tipped, finger-like hairs bent over and touched its wings with a sticky touch, which held it fast. The fly struggled in vain to get free, but the more it struggled the more hopelessly it became besmeared. When the captive was entirely at the mercy of the plant, the edges of the leaf folded inwards, and looked like a closed fist. Two hours later the fly was an empty sucked skin, and the leaf was opening for another unwary visitor. So we often do not realize the danger of sin until it holds us bound.—Christian Herald.

A Devotee Rolling 350 Miles. (403)

Rom. 4:5; Johr. 24:2; Acts 16:9.

"The other day," writes a Methodist missionary from Basim, South India, "I saw a Hindu rolling along in the road. I stopped him and asked him where he was going.

"He replied that his home was in Amratsu, a hundred miles away, that he expected to travel as far as Pandharpur, making a total distance of three hundred and fifty miles, and that after he had reached Pandharpur he knew God would bless him and forgive his sins.

"I told him that this self-torture was quite unnecessary; that God sent His Son into the world for the sake of saving all mankind from their sins.

"But the poor fellow shook his head, refusing to believe me. 'I must keep on,' he said. 'There is nothing else for me to do.' And away he rolled."—Missionary Review.

METAL CEILINGS—SAFETY FIRST.

We are all interested in the betterment of mankind, and in the last few years two movements have gained great headway which are contributing much to our general health and happiness. We refer to the "Safety First" and the "Better Sanitation" movements. Anything that contributes to the furtherance of these is worthy of consideration.

In the construction of all buildings, progressive contractors and owners are becoming more and more particular to use those materials which offer the greatest protection against fire, failure and sickness.

In the recent official fire test held at Columbia University, Greenpoint, N. Y., a very interesting comparison was made between the fire-resisting qualities of steel ceilings and lath and plaster. Berger's "Classik" steel ceilings turned the flames of a raging fire of 1,800 degrees of heat for a period of one hour and ten minutes (entire duration of test), but lath and plaster fell six minutes after the fire started. This demonstration proves beyond any doubt the fire-retardant qualities of the steel ceilings. The fact that they remained intact for this length of time in such intense heat would alone make them worthy of a place in the specifications for modern buildings.

Another fault of the old lath and plaster construction is its tendency to give way suddenly. We have all been in churches and other public buildings where we have noticed cracks and crevices in the plaster and perhaps wondered for our own safety just how long it would be before the ceiling would fail. Perhaps some of us remember the narrow escape Rev. Allyn K. Foster, pastor of the

Olivet Baptist Church, New Haven, Conn., had some years ago when 200 pounds of plaster crashed down on the pulpit a few seconds after Mr. Foster had stepped out of range. Had the plaster hit him it certainly would have killed or at least injured him. Had this section of plaster happened to have fallen from the center of the ceiling, many people would have been injured. Numerous other instances of the same nature have been reported in the papers at different times, and it would seem that in the light of the past experiences people would insist that all public buildings be provided with ceilings which do not endanger the lives of those in the rooms.

Another advantage of steel ceilings is that there are no cracks or crevices for the collecting or the permanent holding of dust, dirt or germs. They can be washed quickly, easily

and as often as desired. They are the modern sanitary ceiling—moderate in cost—easy to erect, and suitable for all types of new or old churches.

The Berger Manufacturing Company, Canton, Ohio, was the first to conceive the idea of producing steel ceilings which could be definitely classified as to style or period of decoration represented; correct, harmonious and appropriate throughout, yet embodying flexible and wide range of application which is such an important advantage of steel ceilings.

Special attention is given to suitable designs for churches, and those interested in building and repairing their churches are invited to write to this company for their exclusive church design special catalog No. 19-A, which will be sent free upon request without incurring any obligation.

Direct Lighting Distracts Attention

Many pastors find it difficult to hold the attention of audiences Sunday evening. The lighting will be found to blame in most cases.

Rays from unshaded 16 to 40 candle power lights have an irritating action on the optic nerve, and it is almost impossible to focus the vision on the speaker.

The editor is member of a city school board, and the long sessions were very tiresome. Indirect lighting was adopted, with consequent relief of nervous strain.

The model for the artificial lighting of the church may very well be taken as the mellow daylight of a late Summer afternoon, when the intensities are subdued, the rays within the church perhaps slightly tinted by the stained glass windows through which they come, and when the light seems to come from nowhere, yet is everywhere. The shadows are soft, and the whole interior is not sharply, glaringly brilliant, but is so illuminated that though the detail of some of the more remote ornamentation is left to the imagination, yet there is no gloom, and whatever the eye looks upon is seen easily and pleasantly.

A most agreeable quality of illumination is obtainable from the semi-indirect system. Some little light shines softly through the bowl, preventing a dead appearance and bringing out the color designs or modeling of the glassware, while the majority of light is thrown upward to the ceiling, from which it is spread broadcast throughout the room. Semi-indirect fixtures are furnished in a wide variety of patterns and sizes of Alba bowls, as well as the delicately tinted Decora bowls, with various designs to harmonize with the cathedral architecture.

Concealed lighting of the church may be secured by placing the reflectors and lamps in niches or above cornices, directing the rays to a light colored part of the ceiling, from which it is reflected to the lower part of the interior. In certain cases the light sources may be placed on the altar side of the hammer-beams, so as to be concealed from the view of the congregation.

The illustration herewith shows the lighting in the Episcopal church at Sewickley, Pa., provided by Macbeth-Evans Glass Co., Pittsburgh, Pa.



MACBETH-EVANS INDIRECT LIGHTING, EPISCOPAL CHURCH, SEWICKLEY, PA.

THE HOMILETIC YEAR—March

G. B. F. HALLOCK, D. D.

Palm Sunday

Good Friday

Easter

PALM SUNDAY

The March number of The Expositor is made the Easter number, in view of the fact that Easter falls this year so early in the month of April, Sunday, the 4th, being the date. Palm Sunday, the last Sunday in March, may well be used as a Decision Day. Let us as pastors call upon all who have not done so to accept Christ as Saviour and King. Let us call upon all our people to "crown him Lord of all." Let us greet him as Lord of our lives with shout and song. And let us make smooth the way for him to become Lord of our commerce, our politics, our industry, our homes, our relationships with men, our international order, our whole realm of life. Let us shout, "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

Suggestive Texts and Themes. (407)

The Triumphal Entry: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee." Zech. 9:9.

Christ's Lamentation Over Jerusalem: "He beheld the city and wept over it." Luke 19:4.

Christ's Popularity: "Hosanna; blessed is he that cometh in the name of the Lord." Mark 11:9.

Temple-Cleansing: "When he had looked around," Mark 11:11.

Preparation for Christ: "Ye shall find a colt." Mark 11:2.

Palm Sunday A Decision Day: Matt. 21:11.

Christ's Coronation Procession: Mark 10:46-52.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1:17.

The True Inscription: "This is Jesus the King of the Jews." John 19:19.

The Royal Christ: "Yet have I set my King upon my holy hill of Zion." Psa. 2:6.

The Enthroned Christ: "When the Son of man shall come in his glory." Matt. 25:31.

The Throne and the Rainbow. Rev. 4:3.

The Royal Approach: Mark 11:7, 8. Jesus is going up to Jerusalem, the royal city, to present himself as King. The ass was the royal beast of his people. It was the fitting thing that the king should use a young ass on which no one had ever yet sat. So Jesus approached his royal city in royal fashion. This was quite clear to the rulers. They recognized instantly that by so riding in he was claiming to be the nation's King. It was a royal approach.

The King Accepted, Rejected: "Behold thy King cometh unto thee." Zech. 9:9. "Behold thy King cometh unto thee," asking the homage of heart and possessions and life. Which shall it be—joyous songs of acceptance? or the gloomy, set silence of rejection?

The King Needs Something I Have: "And

found the colt tied,' etc. Mark 11:4, 5. Whenever he sends word that he is in need of something; a colt, an upper room for a meeting and a feast, a life—either your own or your child's—to be spent in some distant land, an income to be put back of somebody's life so sent out, a life to be lived for him in social circles at home,—whatever it be, we will say with a glad ringing voice, "The King needs something I have. What a delight! He needs something. I have it. He asks for it. Isn't it splendid that I am able to give what he asks?"

The Growing King and Kingdom: "He sat upon him." Mark 11:7. How the resplendent Roman soldiers and the gay public must have laughed. How the cavaliers of Charles laughed at George Fox and his Quakers. How the sporty, fox-hunting preachers laughed at John Wesley and his Methodists. How smug London laughed at William Booth and his slum "soldiers." The world's real kings usually come on a humble mount.

Who Is This? "Who is this?" Matt. 21:10. A strange question from Jewish lips. God had by types and by prophecies been answering it for more than 2,000 years. John the Baptist told them. Jesus by word and deed had told them. Still they need "line upon line." Jerusalem was a representative city in this respect. After countless teachers, still the world is ignorant of who he is. Notice what awakened the inquiry. It was a surprise. If we find ordinary means unsuccessful, let us use extraordinary means. I do not mean the grotesque and absurd.

Other Triumphal Processions. (408)

There are not lacking many historic events that will illustrate honors paid to heroes of days long gone by; but the triumphant entry of Christ into Jerusalem is but a mere shadow of his coming when all the nations of the earth shall bow before him to acknowledge him "King of Kings and Lord of Lords," and hail him "Prince of Peace."

Herodotus pictures Xerxes passing over the bridge of the Hellespont with the air filled with fragrance from burning perfumes and his pathway strewed with branches of myrtle.

Only about thirty years after Christ's triumphal entry, history records the magnificent honor paid to Pompey in Rome. For two days there was a great procession of captives, with many trophies, moving into the city along the Via Sacra. The brazen tables bore the names of conquered nations, castles and cities taken.

When Alexander the Great entered Babylon, flowers were scattered before him. Later, the way of a Persian ruler was strewed with flowers for three miles, and glass vessels filled with sugar were broken beneath his horses' feet, the sugar being the symbol of prosperity. Yet will

all this be insignificant when Christ comes to be proclaimed "chiefest among ten thousand," and the One "altogether lovely."

The Sure Kingdom. (409)

"Blessed is the kingdom that cometh, the kingdom of our father David."

During the recent disorders in China, the bankers at Paotingfu were so frightened that they suspended every sort of payment. Not even government officials were able to get money. A missionary in the city, in urgent need of two hundred dollars, sent a messenger to them with an appeal for that sum. To his surprise the messenger returned with five hundred dollars and an offer of five hundred more if needed. The bankers were in serious doubt whether the government was going to continue or not, but they were entirely confident that the Kingdom of God had come to stay.—The Far East.

The Kingdom That is to Come. (410)

"Behold thy King cometh unto thee." Zech. 9:9.

When Queen Victoria, on the fiftieth anniversary of her coronation, walked the aisles of Westminster Abbey, she crossed the grave of Livingstone, on which are inscribed the words of Christ, "Other sheep I have, which are not of this fold." These words on that heroic grave are surely a prophecy of the gathering of all nations beneath one spiritual banner.

GOOD FRIDAY

Reproach For Us: "I became also a reproach unto them." Psa. 109:25.

His Visage Marred: "Many were astonished at thee; his visage was so marred more than any man." Isa. 52:14.

His Wounded Hands: "One shall say unto him, What are those wounds in thine hands?" Zech. 13:6.

The Rejected King: "Hear another parable: There was a certain householder," etc. Matt 21:33-39.

The Suffering Saviour: "The Son of man must suffer many things," etc. Luke 9:22.

The Willing Sacrifice: "The cup which my Father hath given me, shall I not drink it?" John 18:11.

The Design of His Death: "Surely he hath borne our griefs and carried our sorrows." Isa. 53:4.

The Reach of Divine Compassion: "Father forgive them," etc. Luke 23:34.

The Promise of Paradise: "Today shalt thou be with me in Paradise." Luke 23:43.

The Last Charge of Affection: "When Jesus therefore saw his mother," etc. John 19:26, 27

The Solitude of Christ: "And about the ninth hour Jesus cried with a loud voice," etc. Matt 27:46.

Christianity and Pain: "I thirst." John 19:28.

Life's Lesson: "When Jesus therefore had received the vinegar," etc. John 19:30.

The Solemn Spectacle: "The people stood beholding." Luke 23:35.

Children's Hosannas. (410a)

"An angel paused in his onward flight,
With a seed of love and truth and right,
And said, 'Oh, where can this seed be sown,
Where 'twill yield most fruit when fully
grown?'

To whom can this precious seed be given,
That it will bear most fruit for earth and
heaven?"

The Saviour heard, and said, as he smiled,
'Place it at once in the heart of a child.'

The Blessedness of Being Needed. (411)

"The Lord hath need of him." Mark 11:3.

"No, I can't go this vacation," said the young teacher. "I'm the eldest daughter, you know, and when I'm out of school there are endless things to be done at home. Mother isn't very strong, help is hard to get, and unreliable, and the children are always needing something." Was there a touch of impatience in her tone? Her friend, older by many years, watched the healthy, capable girl as she turned from one task to another—ready to help father with the gathering up and arranging of his papers, deftly tying bows and managing refractory buttons for the little ones, then donning a big apron for the kitchen and "the gingerbread that nobody makes like Millie." The whole household turned to her. "Oh, you fortunate girl!" breathed the friend between a smile and a sigh, "I wonder whether you realize the most blessed thing in all this world is to be needed."

Oh the blessedness of being needed! The Lord hath need of thee!—H.

The Voice of the Cross: "There they crucified him." Luke 23:33.

The Crucifixion: "There they crucified him, and the malefactors, one on the right hand and the other on the left." Luke 23:33.

The First Good Friday: "Who his own self bare our sins in his body on the tree," etc. 1 Peter 2:24.

The Atonement: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15.

Groups at the Cross and Why They Were There: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled," etc. Matt. 27:35-43.

Man's Unbelief: "They cried, saying, 'Crucify him! Crucify him!'" John 19:10.

The Titles on the Cross: "John 19:10.

Pre-eminent Glory of the Cross of Christ: Gal. 6:14.

The Meaning of Christ's Agony: "I, if I be lifted up, will draw all men unto me." John 12:32.

The Man of Sorrows: "A man of sorrows, and acquainted with grief." Isa. 53:3.

The King's Son. (412)

Some years ago in one of the provinces of Central Africa occurred an incident well worth repeating. A council of the four hundred most influential men of a certain tribe had been called by the priests to consider how they might pacify their god. Their crops had been failures, no wild fruits had grown up; the

animals which they used for food were all eaten; the waters of their streams had nearly all dried away; apparently the god had hidden his face behind a cloud and looked upon them no longer.

At last, the assembly, after listening to the voices of the priests, came to a decision—one of their number must offer himself as a voluntary sacrifice to the god. A great silence fell upon the gathering. The king sat with his face hidden in his hands; the people sat with bowed heads; no one dared to raise his eyes but the priests, and they gazed sternly and silently over the audience, waiting for some one to speak his own death-warrant. Finally they began to chant, and as the chant proceeded they slipped away, one by one, to make ready for the sacrifice, until only one priest was left. When all the others had gone, he ceased his chanting and stretched his arms toward the still silent body of men. "Who will stand up?" he asked slowly. "Who will stand up? Come, the god awaits us." Then the king's youngest son, although he knew that he would at once be led to his death, arose to his feet. "Here," he said, "I will stand up." And with firm step, he followed the priest to the altar.

Greatness by Service. (413)

The greatest are those who serve. The cross

of Christ became the foundation of all true chivalry. Here is Antigone dying rather than desert the body of her dead brother. Here is John Brown, his flesh pierced with bullets, stooping to kiss the colored child on his way to the gallows. Here is Livingstone on his knees in prayer and dead, in the heart of Africa, and with the open scroll before him on which was written in letters of blood and blotted with tears, "Oh, God, when will the open sore of the world be healed?" Here is George Atley, a young Englishman in the Central African Mission, with the instincts and heart of a hero. The story came to us last year of his being attacked by a party of natives; he had with him a Winchester repeating rifle with ten chambers loaded; he had the party completely at his mercy; calmly and coolly he summed up the situation. Finally he concluded that if he killed them that he would do more harm to the mission, than were he to let them take his own life. So as a lamb to the slaughter he was led, and when his body was found in the stream the rifle was also found in his pocket, its chambers untouched. A young doctor died recently in one of our hospitals. In a case of malignant diphtheria it became necessary to clear the throat of the sufferer by suction. He knew the outcome of the experiment; yet in the interest of science and suffering he volunteered.

EASTER

Easter joy did not pass away with the early church. It is as full and free and ecstatic now as when the apostles went everywhere preaching Jesus and the resurrection. It is the hal-leluiah note in the gospel message, the climax of the glad tidings which the church is called to proclaim to all the world. Paul wished greatly to know the power of Christ's resurrection, its power over the fear and dread of death, and its power to bring hope and cheer to all hearts. May Easter joy fill the hearts of all our readers and be to them a foretaste of the eternal joy of heaven.

Fellow pastors, let us preach to our people the message of hope.

Suggestive Texts and Themes. (414)

Job's Confidence: Job 19:23-29.

The Blessed Life: Titus 2:11-15.

Christ the Life: John 1:4.

The Stone Rolled Away: Matt. 28:2.

The Bearing of the Age-Long Life: Rev. 21:1-8.

The Easter Message: Rom. 6:4.

A Long Look Ahead: I Cor. 15:35-58.

Resurrection From a Legal Point of View: But he said unto them, "Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe." John 20:25.

Immortal Life: "And they shall see his face." Rev. 22:4.

The Resurrection a Fact, a Force, a Prophecy: 1 Cor. 15:35-58.

The Garden and the Sepulcher: "In the garden was a sepulcher." John 19:41.

The First Easter Sermon: "Mary Magda-

lene came and told the disciples that she had seen the Lord:" John 20:18.

Making Appointments in the Hereafter: "To-day shalt thou be with me in paradise." Luke 23:43.

The Gate of Life: "Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." John 21:12.

The Resurrection a Necessity: "And said unto them, Thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day." Luke 24:46.

The Earnest and the Harvest: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits; afterwards they that are Christ's at his coming." Cor. 15:22, 23.

The Resurrection an Attestation of the Divinity of Christ: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:21.

Easter Banishes Fear: "I declare unto you the gospel, wherein ye stand." 1 Cor. 15:1.

Witnesses that Convince: "This Jesus did God raise up, whereof we are all witnesses." Acts 2:32.

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

The Christian Certainty: "I shall see him but not now." Num. 24:17.

Reasons for Belief in the Resurrection. (415)

"He is risen; he is not here; behold the place where they laid him." Mark 16:6.

The resurrection of Jesus is the most remarkable happening of history. If it is established as a historical fact, all other difficulties of Christian faith disappear. What reasons have we for believing in the resurrection?

I. We may well believe in the resurrection of Jesus because the Bible records it. The Word of God bears the marks of truth in its very nature, and the Bible testifies that Jesus rose again.

II. Aside from the thought of the inspiration of the Bible and its consequent authority, we have the human testimony of the writers of the Gospels and the testimony of the apostles which they have left in the records of their words and lives and deeds.

III. The fact that the body of Jesus was never found by the Jews is evidence that he rose again.

IV. The history of the church proves that Jesus rose again, for this fact alone can explain the new faith and courage of the disciples and the beginning and spread of the church after the death of Jesus.

V. Last of all, Christian experience proves the resurrection of Jesus. The disciples, including doubting Thomas, believed when they saw Jesus. We, too, will have no doubt of the resurrection of Jesus when we have dealt with him as our living Saviour and have experienced his power. This is one of the reasons why faith and a close walk with the living Christ go together.—John T. Faris, D. D.

Easter Talk to Children. (416)

"He is not here, but is risen." Luke 24:6.

Look at this queer gray thing (showing a cocoon), and listen to a true story about it.

Last fall there was a fuzzy brown caterpillar climbing up an apple tree. Up, up it went till it could stretch itself out on a green leaf. Then it was tired and wanted to cover up and go to sleep. What do you suppose it did for covers? It spun out a long gray, silky thread—I never can tell you how it did it—God makes a fuzzy worm to do things you and I cannot do or even understand.

So it spun out a long gray, silky thread, and wrapped it round and round the stout apple leaf till it drew up at the sides and made a cradle—a cradle with himself inside! There, snug and dry and warm, the little caterpillar went to sleep.

Frosty days came. Most of the leaves fell off the trees, but the stout apple leaf held on. You stopped playing hide-and-seek and went to school. You had Thanksgiving and Christmas and stormy days, and still the apple-leaf cradle was swinging on the tree with the caterpillar fast asleep inside.

Now the sunshiny days are here. You are throwing off caps and mittens and running out to play. And soon there will come a knocking on the inside of the cradle. People knock on

doors to get in, but here is something trying to get out! Pretty soon a hole will come in the end, and out will come—not a fuzzy brown caterpillar, but a shiny yellow butterfly with wings like silk.

Boys and girls, listen! Some day you and I will go to sleep down here—people will say we are dead, and they will put our bodies down in the ground to stay while our souls go to God; but the God who can change an ugly caterpillar into a beautiful butterfly can give our souls new, glorious bodies that can never die. He says he will do it for "those who keep his commandments." Remember this story when you see a gray cradle swinging in a tree.

Burial Caves and Skylarks. (417)

Three or four miles west of Honolulu, Hawaii's picturesque capital, are some ancient native burial-caves, which I visited several years ago with an exploring representative of a great Eastern university.

Cave-burial seems to have been almost a universal custom among the old-time Hawaiians, except in the case of the priests, who were buried in graves. The bodies of the chiefs were laid away to rest in the most secret and inaccessible caves. Before death they made their most trusty attendants swear to conceal the bones so that no one could find them. "I do not wish," said a dying chief, "that my bones should be made into arrows to shoot mice with or into fish-hooks."

The burial-caves which we visited were evidently those of common people; for they were not especially difficult to find, although they were reached only after a hard climb up the steep side of a deep valley.

A few stones removed gave us access to the tombs in the caves on the side of the cliff. They were too low to permit one to stand upright, and it was a gruesome experience crawling about in the charnel-smelling gloom over and among dead men's bones.

Great was the contrast, then, when, our investigation completed, we came out into the cloudless sunshine of a perfect day in the tropics. Never did sunshine seem so radiant. But not only was there the glory of the sunshine; but some English skylarks, which have been introduced into the Hawaiian Islands, were singing above the valley, and, as we gazed and listened in joy, they soared higher, singing as they soared, until they became simply wandering music flung down from the blue.

Behind us were the burial-caves with their mute reminders of man's mortality. In front of us, and above us, the soaring, singing, larks, symbols of man's aspiring spirit and of his deathless life.

To live without the assurance of immortality is to dwell in a burial-cave; to live under the power of the endless life is to have the freedom and joy of larks in the sunlit sky.—Rev. J. E. Russell.

A Tremendous Event. (418)

It is estimated that one-third of the human race celebrated last Easter Sabbath. A tremendous event must have happened on that first Easter morning, which has created our modern world and is lifting it as secular forces lift vast mountain ranges and continental

plains. No myth or legend ever produced such effects, and only a fact could be a fountain out of which such consequences could flow.

Know Thyself. (419)

Ericsson, the scientist, refused to attend a concert of his fellow countryman, the eminent violinist, Ole Bull, because he believed that there was no sense of music in his severely practical nature. But on one occasion, under the guise of seeking instruction, Bull beguiled the builder of our monitors into listening to the voice of his instrument. The spirit of the Fatherland swept through the room. The days of childhood floated like clouds of memory before the man of prose. He heard the roar of battle, the tramp of armies, the silver trump of peace. Untold emotions whelmed about him like the billows of the sea. And when at last the music ceased, he cried out: "Go on, Ole; I never knew it was in me."

Brothers, there are chords in you capable of response to the music that makes heaven glorious. There are whole sets of faculties in you of which you are utterly unaware until the creative breath sweeps them again. Would you realize your fullest self? Rise into newness of life. "Lay hold on eternal life." Get hold of it now. Accept your inheritance in the resurrection life of your Lord.—H.

The Key of Life. (420)

"Life is a book in volumes three—
The past, the present, the yet to be.
The first is finished and laid away,
The second we're reading day by day,
The third and last of volumes three
Is locked from sight. God keeps the key."

And we need never, no never, fear that which this key will unlock if we have the resurrection life within us.—H.

Seek the Heavenly. (421)

"Don't bother about heaven," say the new teachers. "One life is enough at a time. Take care of the present. The future will take care of itself." But the eternal life is not a mere future life. It is a divine life which lies just above our present life as well as in front of it. We can only live in the present by living for the future.

"Make earth your heaven," say the new teachers. "Very well," we reply, "give us permanent title to our property and return us our deed." And they cannot. A power greater than we or the new teacher sweeps us along and says to us daily, "We have here no continuing city. Seek one." One by one those whom we love and without whom there is neither home nor heaven for us are taken from us. Those who bid us to be jovial and to forget all this and to make earth our heaven are like children who never saw life piping to one another in the marketplace.—Robert E. Speer.

Just One Day Apart. (422)

"Why seek ye the living among the dead. He is not here, but is risen." Luke 24:5, 6.
Lift up your heads, ye sorrowing ones
And be ye glad of heart,
For Calvary and Easter Day—
Earth's saddest day and gladdest day—
Were just one day apart."

Borrowing Trouble. (423)

"And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back." Mark 16:3.

How we worry unnecessarily. I remember a bit of newspaper verse—where I read it, I do not know—but the words themselves "stick like burrs."

"Some of your hurts you have cured,

And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived."

A Test For New Religionists. (424)

A story is told of Palaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried; and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.

When We See Him. (425)

"There shall ye see him." Luke 24:7.

When Dr. Guthrie was on his deathbed, he told a story of an old woman who, when some one doubted the likelihood of her recognizing her departed husband in the Better World, exclaimed, "Do you really think we will be greater fools in heaven than we are here?"—British Weekly.

Why The Loss? (426)

A friend of mine lost all his children. No man could ever have loved his family more; but the scarlet fever took one by one away, and so the whole five, one after another, died. The poor, stricken parents went over to Great Britain, and wandered from one place to another, there and on the continent. At length they found their way to Syria. One day they saw an Eastern shepherd come down to a stream, and call his flock to cross. The sheep came down to the brink and looked at the water, but they seemed to shrink from it, and he could not get them to respond to his call. He then took a little lamb under each arm, and passed into the stream. The old sheep no longer stood looking at the water; they plunged in after the shepherd; and in a few minutes the whole flock was on the other side, and he led them away to newer and fresher pastures. The bereaved father and mother no longer murmured because the Great Shepherd had taken their lambs into yonder world, and they began to look forward and up to the time when they would follow their loved ones.—D. L. Moody.

Emblems of the Resurrection. (427)

Nature is full of emblems of the resurrection. Every spring, in forest, garden, and field, "death is swallowed up in victory." All winter the trees stand lifeless; the shrubs, the grasses, the flowers sleep in a sepulchre of snow. In the spring comes the dawn of new life. The drifts dissolve, the fountains flow, the rivers burst their icy bonds, the trees put out their buds, the roots and grasses awake from their chill slumbers, and the crocus peeps from the ground—the advance guard of that gallant host of flowers which will decorate the whole summer with their plumage. It is the resurrection time of nature. It is the Easter of the world.—John E. Sewell.

An Argument for Immortality. (428)

One of our illustrated papers recently published two pictures, one that of a million-dollar villa erected last year by a multi-millionaire, and one of its ruins after fire had swept through its vestibules, corridors and chambers. As it stood when newly completed last year, kings might have coveted it. As it looked after the fire, the fox, the jackal, the hyena would have scorned it as a lair.

We know that the millionaire did not build that beautiful home simply that it might be destroyed. So God does not create the life of any one of us only to wipe it out by the power of death in one fatal moment. We would prevent the loss of a house if we could. We believe God can and will prevent the loss of the Christian, who is himself a "house not made with hands."—H.

Easter Hope Preaching. (429)

A little girl connected with the Evangelical school in Rome had a long sickness. Her great delight was to have the Bible read to her. And as she was dying she said: "I'm going to Jesus—here he is—I see him, mamma. He is come to take me—Jesus!" and her face had the smile of an angel. An old man who had frequently been to visit her said: "Tell me, how is one able to rejoice at a moment which all the world fears?" That scene made a Christian out of him.

Impulses From the Resurrection (430)

What was it that transformed the apostles from weak, cowardly men, ready to deny their Lord, into fiery zealots, ready to endure persecution, imprisonment and death in its most horrible form? What could it be but their belief in the risen Christ? This belief has been from the apostolic days to our own the great impetus to missionary work. Men have gone to the far corners of the earth and made disciples of all nations, not because Jesus was the best and wisest of Teachers, not because he taught the purest system of morals the world has ever known, but because he was the Lord of life and the Conqueror of death.—P. H. Campbell.

"O Grave, Where Is Thy Victory." (431)

To me the darksome tomb
Is but a narrow room
Where I must rest in peace from sorrow free.
Thy death shall give me power
To cry in that dark hour:

"O death, O grave, where is thy victory?"
The grave cannot destroy;
Only the flesh can die;
And e'en the body triumphs o'er decay;
Clothed by thy wondrous might,
In robes of dazzling light,
My flesh shall burst the grave at that last day.
—S. Franck.

The Joy of an Empty Tomb. (432)

A certain gentleman who had much to say about "materializing the truth," chided us for going to the Holy Land. "And what did you find there?" he said, "nothing but an empty tomb!" We replied, "Yes, we saw the tomb, and rejoiced that it was empty, for if the body of Jesus had been there all hope of our own resurrection would have been destroyed."

Death and Resurrection. (434)

Bishop Quayle tells, says Rev. E. W. Caswell, of a little girl, Edith, who one evening wanted to sit up with the family while they were visiting with the bishop. The little one, becoming very sleepy, her mother begged her to retire to her room. But she plead to remain, so delighted was she with the bishop. Finally, she fell asleep in her mother's arms and was gently carried up the stairs to her bed without awaking. She did not know she was in the upper room till she opened her eyes in the morning. So Enoch visited with God one day and was not, for God took him, carried him away in everlasting arms. What a delightful way to refer to death!

So we might say of our loved ones, carried by angels, or in the arms of Jesus, into the heavenly mansion. They fell asleep in Jesus and did not know they were in the upper room till they awoke in the morning.

This is our resurrection hope. This is what Easter morning means.—H.

Reaching Home at Last. (435)

St. Pierre in one of his books tells of a French ship which had been beating about for months amid storms in the southern seas. One morning land was cried from the mast-head. Passengers and crew gathered on deck, awaiting in suspense the unveiling of the coming shore. Vague outlines only were seen, so vague that the uncertainty almost broke the hearts of the watchers. Was it land? If so, what land? Could it be France? Was it indeed France? Or was it some strange country? Nearer and nearer they came. Clearer and more distinct became the outlines. After some hours, hours that seemed days, the lookout cried, "France! France! It is France!" The joy of the ship's company knew no bounds. They were indeed home after all their wanderings and all their dangers and fears.

So will it be with us, when, through the mists of that sea which we call death, we approach the shores of eternal life. After the dimness of dying, our eyes shall open to behold the banks of the celestial land. Then the shout will be, not "France! It is France!" but "Heaven! Heaven! It is Heaven!" The storms will all be past. We shall be in glory. Then we shall have life in all its fullness. Then we shall be at home.—Rev. J. R. Miller, D. D.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

At the close of 1913 the Baptist Home and Foreign Mission Boards found themselves with debts amounting to \$279,000. A committee was appointed to make special efforts to wipe out this deficit, which they did so successfully that at the close of 1914 they had a sum sufficient to pay the debt, and provide for interest until the pledges are collected, and also to pay expenses of the campaign.

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Dr. James Moffatt, the well known Scotch expositor, was invited to become the successor of the late Dr. Charles A. Briggs in the Union Seminary faculty in New York, but declined the offer.

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Frank E. Higgins, the "sky-pilot" of the lumber camps, struggled to get ordination from his presbytery for seven years. After being refused the seventh time, he told the presbytery: "I need not tell you that the decision of this body is disappointing, for I have long desired the boon of ordination. During the last seven years I have appeared before you many times, and asked to be set aside to the ministry. I know my insufficiencies—no man can know them better. I do not blame you for withholding the laying-on of hands, but I was ordained of God long years ago to preach the unsearchable riches of Christ, and although unsanctioned by man, I shall still preach the message with which he has provided me. I have asked ordination for the last time. I am satisfied with the call of God."

At a special meeting held shortly afterwards, the presbytery reconsidered its action and Higgins was ordained.

Since 1908 he has been superintending religious work in logging camps all over the country.

Mr. Higgins died January 4 while visiting at his old home at Shelburne, Canada, and was buried at Delano, Minn.—The Continent.

* * *

Miss Grace H. Dodge, of New York, who died some time ago, has left \$1,400,000 for charitable and educational purposes. \$500,000 goes to the Teachers' College of Columbia University and a similar amount to the national Young Women's Christian Association, while the Young Women's Christian Association of New York City gets \$200,000.

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At Elat, West Africa, is a wonderful Presbyterian church. It was organized twelve years ago with a charter membership of two men and four women. Its membership today is 2,297, with, in addition, two catechumen classes, numbering respectively 2,000 and 13,000.

The first test of the African mission convert, when admitted to the probationers' class is that he must give up his fetish; the next he must settle his palavers—pay his debts, give up surplus wives, give up outwardly at least every immorality. Then as a third step, he must take a bunch of envelopes and become a weekly contributor—two years before reception into the church. A careful record is kept, and his card is punched each month for church attendance and for contributions.

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The North American Council of the Nyasaland Mission of Central Africa, recently held a Missionary Rally in Moody Church, Chicago, at which about 1,200 were present and 62 persons indicated a willingness to engage in work in that mission if the way opened. The mission was founded twenty-five years ago by the Rev. Andrew Murray, known by his books upon "Prayer."

Today there are 72 European missionaries laboring in 18 central stations, and 2,000 native evangelists in 832 out-stations. In the schools there are 70,000 pupils, and over 200,000 have been reached with the Gospel.

New stations are now being opened in the

Portuguese territory that joins British Nyasaland and Rhodesia, and here workers and equipment are needed.

* * *

The religious census of Detroit, Mich., conducted last month, showed that of 523,000 people canvassed, 303,340, or fifty-eight per cent, reported themselves as belonging to some church, 188,280 expressed a preference for some church, while only 31,380 expressed no preference.

In Detroit there are thirty-two Methodist churches, with 12,000 members; twenty-seven Baptist churches, with 8,000 members; twenty-two Presbyterian churches, with 11,000 members; twenty-five Episcopal churches, with 9,000 members; forty-eight Lutheran churches, with 25,000 members; fifty-one Roman Catholic churches, with 250,000 members.

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The enrollment at Columbia University has passed the 12,500 mark this year which makes it the greatest university in the world. Of the 12,500 students, 5,590 were in the summer school, which leaves near 7,000 in the regular work of the year, which is far in excess of the regular enrollment of any other university.—Am. Educator.

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A religious census of the University of Illinois has been taken with the following results: In the report forty-one shades of religious belief were represented. One student described himself as agnostic, three as liberalists, two undenominational. One hundred and seventeen stated explicitly that they had no religious affiliations. There were sixty-four Unitarians and thirty-eight Universalists, one Confucianist, six Hindus, and forty-seven Jews. Eight leading denominations represented were as follows: Methodist, 907; Presbyterian, 617; Congregational, 264; Christian, 239; Baptist, 228; Roman Catholic, 214; Episcopalian, 195; Lutheran, 105.—The Living Church.

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A Topeka judge rules that a man is drunk in Topeka if he smells of whiskey, if he shows by his voice, his walk or his gestures that he has been drinking.

Last year Judge Huron fined 681 persons either for drunkenness or drunkenness and disorderly conduct.

Antiprohibitionists seized upon these figures in an effort to prove prohibition is a failure in the capital of the nation's first "dry" state.

The drys made a complete investigation of every case of the 681 "drunks" of 1914 at the demand of Gov. Capper. They found that of the 681, only 53 were "drunk and disorderly"—or only 53 would have had a chance to be arrested in a "wet" city.—Cleveland Press.

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Twelve years ago a New Jersey judge ruled that a baby was a liability, not an asset, and awarded damages of only one dollar for the death of a child in a street railway accident. The other day the same judge, in an almost identical case, held that \$1,500 was not an excessive award. Apparently there has been either a phenomenal increase in the market value of babies, or an unbelievable increase in the wisdom and enlightenment of a New Jersey judge.—Baptist Commonwealth.

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From June 1, 1912, to the end of June, 1913, 318,519 Italians entered the United States; 54,171 from Northern Italy, and 264,348 from Southern Italy and Sicily.

In New York there are as many Italians as in the city of Rome; there are more Italians in Philadelphia than in Florence; Chicago, Pittsburgh, Baltimore and Boston have Italian populations equal to those of cities of the size of Perugia, Parma, Padua and Syracuse.

Adolf Rossi, supervisor of the Italian Emigration

SOCIAL.

A Pile of Silver Dollars.—The Washington Monument is 550 feet high. The silver dollars required in the United States each year to care for the insanity due to drink would make a pile 884 feet high, one foot square, a total of \$5,332,-307.—*The Awakener*.

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Department, writes: "Every Italian costs his country, at the lowest, \$1,000 to bring him to the age of eighteen. Italy spends a thousand dollars to develop a young man, and then America reaps the profits of the investment." In 1905, the Italians owned in the city of New York \$60,000,000 in real estate, besides \$15,000,000 in the banks.—*The Bible Magazine*.

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A remarkable Bible revival is in progress among the British soldiers quartered on Salisbury Plain in England. Already more than 10,000 of the troops there have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over 3,000 have enlisted under the banner of the King of kings.

The movement began when Charles M. Alexander, the well-known gospel song leader, traveling from one Y. M. C. A. marquee to another on the Plain, holding gospel meetings. One night over a thousand men were crowded into a tent. Over 300 joined the Pocket Testament League, and 192 soldiers in the presence of their comrades rang out after the song leader the words, "I accept Christ as my Saviour, my Lord and my King."

An officer came in who was not a Christian, nor had much sympathy with Christian work. He said: "What are you doing here? Extraordinary things are happening in the lines. Men who used to curse and swear, I hear reading and praying. What is it you have got?" We showed him the Testament; he did not take it, but still we had his testimony. One non-commissioned officer came to me and said, "When I came here the tent was a hell upon earth. Language was so dreadful and behavior so wretched that we could not get to sleep. Every one has joined the Pocket Testament League, and now there are hymns and Bible readings. The attitude of the rank and file has changed."—G. T. B. Davis.

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Bishop J. C. Hartzell, chairman of the World's Sunday School Association's Committee on Moslem Work, reports that Christian literature for Moslem children, as follows, is ready for publication, and will be produced without delay: An Arabic hymn book, with fifty or sixty good hymns selected for their value in developing Christian life and character; a simple catechism, already being taught from manuscript; notes on the Lord's Prayer, the Ten Commandments and the Apostles' Creed; some bi-lingual tracts in French and Arabic, for use in the French colonies; a catechism for immediate use among the Kabyles; and four tracts containing stories which have proved to be very effective among the children.

* * *

We are now beginning to get some returns on the four hundred million dollars we have invested in the Panama Canal. During the first three months of traffic, from the first of September to the last of November over one million dollars was taken in tolls. Half of this was from coastwise shipping, which Congress at first proposed to exempt from all dues. The principal lines now running regularly through the Canal are the American-Hawaiian, between New York and San Francisco and Honolulu about every three days, and the Luckenbach Steamship Company, between New York and San Francisco every ten days. For the month of September the Canal tolls amounted to \$1,547,100.45, from 356 ships of a total tonnage of 1,743,899, almost equally divided between eastward and westward. The principal cargoes were wheat, coal, nitrates, sugar, oil, cotton, iron ore and lumber.—*The Independent*.

* * *

While we are appalled at the loss of life in the trenches of European battlefields, our eyes ought not to be closed to what is taking place in our own country. The number of homicides in the United States last year was 8,251, a few hundred less than in either of the two preceding years. There were 13,965 suicides, more by more than 1,000 than the average of the preceding three years. Fifty-four persons were lynched and seventy-four executed according to law.—*The Standard*.

* * *

Not long ago Thos. A. Edison and Henry Ford, auto manufacturer, issued edicts forbidding their men to use cigarettes, and henceforth no cigaretist will get a job in their shops because Edison and Ford have found out that the cigaret seriously interferes with the efficiency of the men's work. It is not a question of morals but of pure business with them.

Now comes Clark Griffiths, manager of the Nationals, saying that no cigaret user can henceforth draw a salary from the Washington club. The rule goes into effect next season. Griff has informed his baseball players to swear off, quickly, and get ready for a new regime next year.

Here is just what he says: "I am convinced that our failure to come up to expectations this season has been largely due to the fact that some of the players on whom I depended were cigaret fiends. There will be no more of it. Any player who insists on smoking cigarettes is through, so far as the Nationals are concerned, and that goes so long as I am manager of the team. No man in athletics for a living can use them."—Peekskill Union.

* * *

New Yorkers Drinking Less.—Many blocks along the West Side nowadays have a sort of Liege, or Rheiems desolation of aspect from the disappearance of old-time wet goods dispensaries. The dust-grimed windows and doors, blinded with back number theatrical posters, suggest blockade, famine and drought, if not bombardment. The condition was existent before the war, but in the last three months it has become very marked. The saloonkeepers say that tens of thousands of dimes have been diverted from their bars to the savings banks, and many have thought it wisest not to renew the licenses which expired on September 30. Possibly this outcome will make the war popular with teetotalers.—*New York Sun*.

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A recent article in "Collier's Weekly" shows the number of people out of every thousand in the following countries who are savings depositors:

Switzerland	554
Denmark	442
Norway	415
Sweden	404
Belgium	397
New Zealand	360
France	346
Holland	325
Germany	317
England	302
Australia	300
Tasmania	280
Japan	270
Italy	220
United States	99

* * *

"America's most famous gambler" died suddenly in his luxurious home in New York City the other day. The papers report "mystery" connected with his last hours and with the preparations for his funeral. He was rich; he was a connoisseur in canvases and ceramics; he was pre-eminent in fixing snares for wrecking careers. Was he honored in death? "The only ones at the burial were two undertakers, two residents of the neighborhood and a newspaperman."—*United Presbyterian*.

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A secular paper says: "An instructive parallel may be found in the report that Richard A. Canfield, once the most widely known proprietor of gambling resorts in the country, left an estate of a million dollars, while Jacob Riis left but \$1,400 to his heirs." Yes, it might be an "instructive parallel" if the money was all that either left; but was that all? It strikes us that there is no "parallel" conceivable between the two cases.—*Zion's Advocate*.

* * *

A Swiss doctor, Dr. Bezzola, went about rudely poking into the paternity records of his fellow

citizens. He used the birth statistics for the entire Swiss population between 1880 and 1890. From the registered birthday of each person born he subtracted nine months in order to secure the date of conception. During this decade 8,190 idiots were born. His object was to compare the conception days of the idiots with those of the rest of the population. The normal maximum for the whole people was in the summer. But the idiots showed two maximum periods besides the summer—the months of February and October. Now February is the month of the carnival and October the month of the vintage. The idiots were the children of the carnival and the vintage.—The Outlook.

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The Ninth International Purity Congress will be held in San Francisco, July 18-24, in connection with the Panama-Pacific Universal Exposition. The opening Sunday, July 18, has been designated as "Purity Sunday." It is hoped that there will be a general observance of the day.

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The Consumers' League of Maryland is advocating Thursday as the weekly pay-day as a part of its campaign to secure early closing on Saturday. In the judgment of the early closing committee, the Saturday pay-day is regarded as the most deleterious influence against the possibility of closing the stores at a reasonable hour. In the estimate of one of the ladies of the committee, out of the 1,626 establishments in which women are employed, 1,301 are accustomed to pay their employees on Saturday, which necessitates shopping and marketing on Saturday night.—The Living Church.

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A report of the General Education Board covering its work for twelve years, has just been issued. The board administers funds established by Mr. John D. Rockefeller for the promotion of education throughout the United States, "without distinction of race, sex or creed."

Using the General Education Board as a medium, Mr. John D. Rockefeller has provided more than \$73,000,000 for the cause of education.

To colleges and schools and farm demonstrations, \$15,589,569.90; to Chicago University, \$13,554,343.99; to the Rockefeller Institute for Medical Research, \$10,267,022.10; funds still in the hands of the General Education Board, \$33,989,156.89; total, \$73,350,092.88.

Some of these sums were given conditionally, securing other gifts to the amount of \$44,012,617.36.

All appropriations are subject to the approval of the members of the board, which is comprised of Frederick T. Gates, chairman; Wallace Buttrick, secretary; Walter H. Page, American Ambassador in London; John D. Rockefeller, Jr., Albert Shaw, editor Review of Reviews; Starr J. Murphy, Edwin A. Alderman, president University of Virginia; Hollis B. Frissell, Harry Pratt Judson, president University of Chicago; Charles W. Eliot, emeritus president Harvard University; Andrew Carnegie, Edgar L. Marston, Wickliffe Rose, Jerome D. Greene, Anson Phelps Stokes, Abraham Flexner, and George E. Vincent, president University of Minnesota. The policies governing its activities are:

1. That all funds contributed by Mr. John D. Rockefeller to the General Education Board are given outright and absolutely.

2. That the General Education Board makes its contributions to colleges and universities upon four general principles:

(a) That its gifts shall be conditional upon additional sums to be given by others.

(b) Preference for centers of wealth and population as the pivots of a general system of higher education.

(c) Systematic and helpful co-operation with institutions established by religious denominations.

(d) Concentration of gifts in the form of endowment.

3. That gifts, once made to an institution of learning, are absolutely alienated from any control whatsoever by the General Education Board.

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Among the points of a good job, I shall name seven: (1) Difficulty and crudeness enough to call out latent powers of mastery; (2) variety so balanced by monotony as to suit the individual's needs; (3) a boss; (4) a chance to achieve, to build something, and to recognize what we

have done; (5) a title and a place which are ours; (6) connection with some institution, some firm, or some cause which we can loyally serve; (7) honorable and pleasant relation with our comrades in work. Fulfill these conditions, and work is one of the best things in life.—Richard C. Cabot.

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WAR.

Our struggle liberated the blacks of America; may not this be designed to free the whites of Europe? What are the millions of German, French, Austrian, and Russian boys in the trenches today but slaves? What have they ever been but slaves? Taken almost from the cradle and gripped by a system which held them as in a vise to become—what? Cogs in a machine, a fighting-machine, constructed with ruthless energy and superlative skill to beat down another fighting-machine; nothing less, nothing more,—minds forbidden to think and taught only to obey. Our blacks were at least inferior by nature, but these whites—the splendid youth of the most virile of peoples now being killed by thousands—are inferior only by enforcement, by decree, by an irresistible and unbreakable bond from the cradle to the unmarked grave. Slavery? Compared with theirs, ours which we abolished by war was beneficent and kindly; compared with ours, theirs is ghastly.

The outcome God alone knows; it looks to us afar off. And we care not for what are called the causes of strife if the purpose, the divine purpose, shall prove in the end to have been the extinguishing of slavery from the face of the earth, the freeing of mankind, the making in Europe of a democracy, however limping and stumbling, so it have at least the privilege in common with our own to grope and seek, as a child in the dark, for the light of a better day.—North American Review.

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Philosophy does not justify the statement that all anger is wrong.

History does not justify the statement that all war is the expression of anger.

It is not true that we cannot both love our enemies and fight them. Fighting them may render them the highest service. The long wars of the allies against Napoleonic France redeemed France from despotism and enabled her to become a Republic. The war of the American colonists against Great Britain revolutionized Great Britain's colonial policy, and prepared the way for the new type of administration which has given her a colonial empire. The American Civil War rendered a greater service to the South than to the North. The South's prosperity dates from Appomattox Court-House. If the Allies succeed in the present war, they will render an incalculable service to Germany.—The Outlook.

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The Germans have established a wireless telegraph station upon the Mount of Olives.

* * *

A popular magazine refers to the Hague Peace Palace as "history's grimmest jest and the world's greatest monument to failure." Upon this David Starr Jordan comments:

"To safeguard peace we must prepare for war." This is the watchword of the grimmest jest, the costliest failure in history.

"In the last hour the war cost more than the Peace Palace at The Hague. Every day of war costs forty times Mr. Carnegie's gift. Every six hours of daylight Europe spends in destruction as much as all the world has ever paid to bring on the peace of security and mutual trust. And the greatest part of the few millions given to this work has been American money. All that the continent of Europe has spent for a century in abating hatred and suspicion would not keep the war going for an hour.

"Every week this war must cost us of America, non-combatants, under the flag where hatred dies away, the cost of a peace palace. The war paralyzes our enterprise, while on the other hand it forces on us the duty of feeding the nations crushed under the war-god's heel.

"Indemnity! There is not coin enough in the world to make good the sufferings of Belgium and Servia, and Poland, torn by the rivalries of her three flags.

"It is for us to bind up the wounds, to soften

the hatreds, to hold charity toward all and malice toward none.

"But the one terrible lesson we must never forget: War breeds war, and there is nothing so costly as impersonal hate. 'The world's grimdest jest, the costliest failure in history,' is the use of military efficiency as insurance for peace."

* * *

The High Cost of Conquest.—If a conqueror wants tall men to fight for him he gets them, and they die for him. But whether he wins or loses, he cannot expect the next generation to be so tall; and they are not. Napoleon only three generations ago wanted and used the biggest and strongest men, and they fought and died for him. Later, Michelet, the great French historian, declared that by his wars Napoleon had taken almost five inches from the stature of the French people. Observers in France today are noting how small are the French soldiers compared with the German and the British.—Dr. C. W. Saleby, in *The Youth's Companion*.

* * *

What the War Has Cost.

For a half year the nations of Europe have torn at each other's throats, spending lives and money at a rate unparalleled in history.

How much has the first half year cost in lives and in money?

No accurate figures are available. But the statement of Lloyd-George that Great Britain spends 45,000,000 pounds sterling (\$225,000,000) every month offers ground for estimates.

And these estimates give the total cost of the first six months of the war at \$7,200,000,000—or fully as much as the 1914 record crop of the United States is worth!

These are military costs only. German estimates of Europe's general loss because of the war—business depression and ruined commerce—give \$19,000,000,000, whereas military costs have been only little more than one-third of this.

Rough estimates based on precedent give 540,000 killed and 2,160,000 wounded or victims of disease.

This means a total of 2,700,000 battlefield victims since the war began.

Here is the table of money costs:

England	\$1,500,000,000
France	1,000,000,000
Germany	1,500,000,000
Austria	800,000,000
Russia	1,250,000,000
Serbia	100,000,000
Japan	200,000,000
Belgium	650,000,000
Turkey	150,000,000
Montenegro	50,000,000

Total \$7,200,000,000

To kill one soldier in war in recent times has cost \$20,000—an average ranging from the \$15,000 in the Russo-Turkish war of 1877-78 to the \$21,000 of the Franco-Prussian war of 1870-71. The Russo-Japanese war, dividing the total amount spent by the number of men killed, gives \$20,400 as the cost of killing each man.

To divide \$7,200,000,000 by \$20,000 gives 360,000 dead.

But during the first three months of any war, when deadly hand-to-hand fighting is frequent, before armies get firmly entrenched and protection is greater, twice as many are usually killed as later, statistics show. So in this war. Thus, to 36,000 add one-half of the sum, and 540,000 is obtained as the total slain in six months.

About four times the number killed are wounded, die of wounds or are victims of disease.

Four times 540,000 gives 2,160,000 as the total of the wounded in six months. Add to this the 540,000 dead and it is shown that 2,700,000 have been incapacitated in half a year.

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GENERAL.

Sir Oliver Lodge's Spirits.

A sort of backstairs immortality, a "supernormal" gossipry club, a continuation of the impertinent and the commonplace; in the case of men of high intellectual powers a diminution to the utmost feebleness; this seems to be about all the psychical wireless brings. Till some divine or superhuman wisdom is transmitted; till some angels "from beyond the height of heaven, flame on flame and wing on wing," burn through the interspace; till, in short, the stuff recorded ceases to be anything more than the lees of mortal small

beer this new "revelation" will not take many of us from the old.—*The New York Sun*.

* * * What America Needs.

Give the American people a great cause that they believe in, and they will sacrifice everything—time, wealth, pleasure, luxury; but if they do not see the great cause, they will daily, dress, dance, spend, gossip, now dawdle over a Sunday paper, and now drive an automobile in mad hurry to get nowhere.

One word will sum it all up. What we need most, east and west, is God. We have our churches, with splendid kitchens for social gatherings, with widely organized charities to meet the needs of this temporal life; but to the great mass of the American people the presence of God is not a real thing. They name his name with reverence, they respect the traditions their fathers have handed down to them; but for themselves they do not attempt to look farther than the hurry and the splendor and the business and the casual honesty of this world.

Somehow, somewhere, through the outburst of a new revelation or the purifying of an old, the hearts of these hundred millions of people must be thrilled with an enthusiasm that will take them out of themselves and make them see their wealth, their prosperity, their material achievement as a mere vanity of vanities unless it is accompanied by the deeper life that is abiding and eternal.—*Youth's Companion*.

* * *

The Work of the Church.

The way to discover whether or not a particular enterprise is efficient is to find out the purpose for which it was organized. What, then, is the business of the church? What is it trying to accomplish? Some think that it is simply to "build up the saints in their most holy faith." But this is not the whole truth. It is an important part of the church's work to care for the saints, but, really, some of the saints have been richly fed for so long a time, and they have exercised so little, that they are suffering from religious dyspepsia and ecclesiastical gout—what they need is to go out and bring the blessings of their religion to people who are now without it.

There are very specific Scriptural commands to this effect: "Go out into the highways and hedges and compel them to come in" is one. Here's another: "Go ye into all the world and preach the gospel to every creature." Let's settle it that the best kind of a church member is the one who is more concerned about the soul of his brother or sister than he is about his own. There's good Scripture for this, also.

Somebody once said to Canon Wilberforce: "How is it about your soul?" And the great man replied: "I've been so busy trying to help these poor slaves that I forgot I had a soul." No doubt he was nearer the "kingdom of heaven" than the zealot who asked the question.

A church in an Eastern city has this inscription carved in the stone arch over its front entrance:

This Church is Conducted For The Benefit of The People Outside.

There's the idea—the church is simply a means to the end, not an end in itself. We must talk less about building up the church and more about building up the people. Jesus did not heal the sick so that they might come to hear him preach—he healed them because he had compassion upon them and because they needed healing. It is a mistake to suppose that the chief consideration is to give church members, and young people in particular, "something to do in order to work off their surplus energy." The aim should be to give them something to do that will produce results. It is a shame to squander the power stored up in the fine enthusiasm of young men and women who are fired by the purest idealism in all the world. It will require some hard thinking and careful planning to get the best results in church work, but the mission to which we are called is worthy of the best that God ever gave any one of us.—Charles Stelzle in *The Woman's Home Companion*.

* * *

The Church and Social Service.

In the February Atlantic two Protestant Episcopal clergymen discuss the church and social service. Bernard Iddings Bell, dean of the Episcopal cathedral at Fond-du-Lac, Wisconsin, holds

up the church as "supernatural, millenarian, other-worldly." Dean Bell says:

The great difference in the religious world of today is not between Catholicism and Protestantism. The quarrel that counts is between supernatural religion and natural religion. It is a quarrel between religion based upon the revolutionary conversion of human souls and religion based upon evolutionary transformation of human society. * * * In the opinion of the believer in supernatural religion, the imparting of spiritual assistance to man, whereby he may be transformed from a mere product of the world into a creature of spirituality, who shares with that Christ who overcame the world, is the true function of the church. * * * To a supernaturalist it seems a thing not to admire, but rather to wax wrathful about, that many churches, whose real purpose is thus to sow spiritual dynamite and to encourage men to explode it, should be found substituting for this a combination of inexpert sociological teaching and usually inefficient social-settlement activity. One might as well admire the spectacle of Joan of Arc forsaking her place at the head of France's armies while she devoted her time to mending her soldiers' hose. * * * Let the churches once more lift their mighty voice in a cry for spiritual regeneration and revolution. Let them reason once more of righteousness and temperance and judgment to come, and it is just possible that the world, like Felix of old, will cease to yawn and begin to tremble.

On the side of the social mission of the church John Howard Melish, rector of the Church of Holy Trinity, Brooklyn, N. Y., writes:

Professor Peabody has said that the growth of the religion of socialism is due to the failure of the church to obey the social teachings of Jesus. Without doubt the repudiation of the church on the part of multitudes in both Catholic and Protestant countries is the penalty which the church is paying for its unreal faith. * * * A little phrase, long overlooked in Scripture, now stands forth with new meaning. It is *The Gospel of the Kingdom*. What is the good news? The end of the world, in the first century; the creatorhood of God, in the Nicene age; the Church, in medieval times; salvation by faith only. In the sixteenth century; forgiveness of sins. In recent times. Each of these in its time and place has been the Gospel.

Our modern age is about to give a new answer. The kingdom of God is that social order which it is the will of God to have prevail upon the earth. * * * It is in the will and purpose of God, as manifested in the teaching and the life of Jesus, that humanity is to find the abundant life. To make God's voice articulate and his way plain for every man and woman, is the high calling and the supreme mission of the church.

A book written 18 years ago, entitled "Our Near Future," prophesied that in 1914 the present war would begin. It gave exact dates with much positiveness and in at least a dozen different places in the book. He claims we are at the end of an Age and at the beginning of a new Age; but that before the new Age can really begin the existing governments and institutions will fall utterly and be swept away like chaff as was indicated in the fateful dream of Nebuchadnezzar in Bible times. In fact his main prophecies are founded upon the Bible which says that the Jews were to be punished "seven times" (meaning 2,520 years) beginning 606 years B. C. when they were driven from Jerusalem, and ending in 1914. It is a fruitful source of information, and the book may be had from the publisher, E. Loomis, 339 Fifth avenue, N. Y., for \$1.00.

The Panama Canal as an Achievement.

The canal and its building are a distinguished credit to our government, and it even looks as if its administration would shortly become such. It may well be that the building and operation of the Canal will give the world the best concrete assurance on the largest scale yet offered, that democracy is able to avail itself of the best expert service, and set upon itself the restraint necessary to such use. If so, we shall have to reckon this by-product among the chief benefits of the Canal. The whole work bears a good name for its "politics"—or relative lack thereof; and its beginning, its carrying out, and its ending bear witness severally to the firmness and wis-

dom of three successive administrations. It is worthy of note that two pieces of work outside the country proper, namely, the government of the Philippines and the building of the Canal, rank as the most satisfactory administrative achievements standing to the credit of our usually lax and wasteful democracy. It is evidently good for democracy to have something real to do.—From "The Meaning of the Canal," by Benjamin Ide Wheeler, in the American Review of Reviews for February.

* * *

The Kansas City Breweries Co., in 1914, earned less than one-half of one per cent on its preferred stock, after deduction of \$50,000 for estimated loss due to flood which swept away the company's material plant and washed supplies away.

Gross earnings in 1914 decreased \$187,907, compared with the previous year, and barrels sold decreased 27,569. The decrease is attributable to a preponderance of dry voting in territory served. This voting balance is likely to shift from year to year, as, in Missouri, for instance, districts smaller than counties hold local option elections from time to time.

The balance sheet at the end of 1914 shows current assets of \$723,483, and current liabilities of \$182,401, making the excess \$541,082. Last year's excess was \$498,024, so that in this regard the company's position has improved \$43,058. But last year they spent for additions and improvements \$49,757 more than they did this year. If they had spent as much on improvements as they did last year, the excess would have been turned into a deficiency.—Cleveland Plain Dealer.

States That Have Gone "Dry."

Sixty years ago nine Northern states went "dry" in a single year. Most of them soon lapsed into license, and up to 1907, out of eighteen that had tried the experiment only three—Maine, Kansas and North Dakota—retained prohibition.

Then seven Southern states came into the prohibition column, in the following order: Georgia in 1907; Oklahoma, Alabama, Mississippi and North Carolina in 1908; Tennessee in 1909; and West Virginia in 1912. All of these states have remained "dry" but Alabama; and last month Alabama seemed certain to become "dry" again by overwhelming vote of the legislature.

In the autumn of 1914, seven states voted on the subject. Five of them adopted prohibition, and only two—California and Ohio—retained license. Virginia went "dry" in September by 35,000 majority, every city but three voting "no license," and the four Western states of Arizona, Colorado, Oregon and Washington, voted in favor of prohibition. The action of Arizona was a surprise. The women's votes were potential in the result.

The pronounced victory of the anti-saloon forces in Colorado was brought about by complete organization and persistent newspaper advertising. The violence in the strike zone had its influence and the revival meetings of "Billy" Sunday, then in Colorado, made many prohibition votes. Here, also, as well as in Arizona, the women voters contributed much to the victory.

In Oregon all but two counties voted for prohibition, and Portland, a city of 250,000, went "dry." The "woman vote" in Oregon was disappointing, although a majority of women probably voted for prohibition.

Prohibition won in Washington by a majority of 18,632, carrying all but six counties. Man-to-man work, with literature, was the method, instead of mass-meetings. The women divided about as the men did; they were not as dominant as in Colorado and Arizona.

In California the radical temperance people proposed too drastic a measure, and it was rejected by a majority of 130,000.

Under the Initiative and Referendum in Ohio, a new unit of voting was introduced; and the Home Rule amendment favored by the liquor interests carried.

The people of Idaho, South Carolina, Florida, and Iowa vote on the question this year or next, and will likely declare for prohibition.—From "The War Against the Saloon," by Ferdinand Cowle Iglesias, in the American Review of Reviews for February.

A Progressive View of the Ballot.

The ballot is to be regarded as a privilege and a duty and not a natural right. In every way it should be made to appear as a prize. Faint beginnings have already been made in this direction, for in various places foreigners have been admitted to citizenship with impressive ceremonies. Judges are becoming stricter in admission to citizenship. Local boards might well be empowered to drop those who are to be regarded as absolutely unfit for citizenship—habitual criminals and paupers, and all others below certain lower limits of morality and intelligence. With the ballot elevated and made a prize, women should be admitted to the suffrage along with men wherever they desire it.

The crown of the whole progressive platform must be education. This should be extended and improved and adapted to modern conditions. America should take as much pains to prepare her youth for independent economic existence as Germany takes to make her young men efficient soldiers.—From "Progressivism, True and False—An Outline," by Richard T. Ely, in the American Review of Reviews for February.

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Lay Down Your Burdens.

[Our "Lay down your burdens" editorial in the Christmas number was turned into verse and made into New Year's cards for his people by one of our pastors. Ed.]

* * *

My Best New Year.

J. O. S., Webster City, Ia.
I came to the cross with my burden,
And heavy it was to my heart,
Lo, Jesus was there with a promise,
"Thy burden I'll take as my part."

"No more need'st thou fear or be troubled,
My blood for thy ransom was shed,
Arise and receive a commission,
Good cheer to proclaim my stead."

An ambassador now of High Heav'n,
I watch for my King to appear,
Praising Him that instead of a burden,
A royal commission I bear.

* * *

Rev. H. A. Simpson, pastor of the First Presbyterian Church, Deckerville, Mich., conducts a weekly "Church and Religious News Review," in the local paper. Each week a column is given to items of interest in church, missions, temperance and all social and uplift movements. In this way thousands of readers are reached with timely and interesting religious news that otherwise would go unsupplied.

* * *

Through the Bible in a Year.

S. E. Sears Mt.	Gilead, O.
1 Jan. 1—7.....	Gen. 1—23.
2 Jan. 8—14.....	Gen. 24—46.
3 Jan. 15—21.....	Gen. 47—Ex. 19.
4 Jan. 22—28.....	Ex. 20—Lev. 2.
5 Jan. 29—Feb. 4.....	Lev. 3—25.
6 Feb. 5—11.....	Lev. 26—Num. 21.
7 Feb. 12—18.....	Num. 22—Deut. 8.
8 Feb. 19—25.....	Deut. 9—31.
9 Feb. 26—March 4.....	Deut. 32—Joshua 20.
10 March 5—11.....	Joshua 21—Judges 19.
11 March 12—18.....	Judges 20—1 Sam. 17.
12 March 19—25.....	I Sam. 18—II Sam. 9.
13 March 26—April 1.....	II Sam. 10—I Ki. 8.
14 April 2—8.....	I Ki. 9—II Ki. 9.
15 April 9—15.....	II Ki. 10—I Chron. 7.
16 April 16—22.....	I Chron. 8—II Chron. 1.
17 April 23—29.....	II Chron. 2—11 Chron. 24.
18 April 30—May 6.....	II Chron. 25—Neh. 1.
19 May 7—13.....	Neh. 2—Job 1.
20 May 14—20.....	Job. 2—24.
21 May 21—27.....	Job 25—Psa. 5.
22 May 28—June 3.....	Psa. 6—28.
23 June 4—10.....	Psa. 29—51.
24 June 11—17.....	Psa. 52—74.
25 June 18—24.....	Psa. 75—97.
26 June 25—July 1.....	Psa. 98—120.
27 July 2—8.....	Psa. 121—143.
28 July 9—15.....	Psa. 144—Prov. 16.
29 July 16—22.....	Prov. 17—Eccles. 8.
30 July 23—29.....	Eccles. 9—Isa. 11.
31 July 30—Aug. 5.....	Isa. 12—34.
32 Aug. 6—12.....	Isa. 35—57.
33 Aug. 13—19.....	Isa. 58—Jer. 14.
34 Aug. 20—26.....	Jer. 15—37.
35 Aug. 27—Sept. 2.....	Jer. 38—Ezek. 3.

36 Sept. 3—9.....Ezek. 4—26.

37 Sept. 10—16.....Ezek. 27—Dan. 1.

38 Sept. 17—23.....Dan. 2—Hosea 12.

39 Sept. 24—30.....Hosea 13—Micah 4.

40 Oct. 1—7.....Micah 5—Zech. 9.

41 Oct. 8—14.....Zech. 10—Matt. 14.

42 Oct. 15—21.....Matt. 15—Mark 9.

43 Oct. 22—28.....Mark 10—Luke 16.

44 Oct. 29—Nov. 4.....Luke 17—John 15.

45 Nov. 5—11.....John 16—Acts 17.

46 Nov. 12—18.....Acts 18—Rom. 12.

47 Nov. 19—25.....Rom. 13—II Cor. 3.

48 Nov. 26—Dec. 2.....II Cor. 4—Phil. 1.

49 Dec. 3—9.....Phil. 2—II Tim. 2.

50 Dec. 10—16.....II Tim. 3—James 4.

51 Dec. 17—23.....James 5—Rev. 6.

52 Dec. 24—31.....Rev. 7—22.

* * *

Making the "Win One More" Fellowship Immediately Effective.

A. Z. Conrad, Park Street Church, Boston, Mass.

I. Make sure that you believe in it with all your soul.

II. Preach a sermon on the responsibility and privilege of personal appeal.

Emphasize: The fact that everything else in the world is secondary to the work of winning individuals to God.

As related to outsiders and the unattached this means first of all an effort to interest them in church attendance, making the invitation definite as to time and place.

Urge the importance of concentration, for right here is the secret of the efficiency of the whole movement.

Insist on unremitting effort until the one person is won.

Present the importance of co-operation with the pastor who will often be able to secure "Commitment" where the member has been able to lead up to that point only.

III. Distribute at this service the Fellowship enrollment slip. Be sure that every member of the church has one. Make clear that what is promised is honest effort to win one more to Jesus Christ and the church.

Do not make it absolutely imperative that the name of the person selected as the subject of prayer and effort be given, but do emphasize the great importance of its being done.

Keep the name of the person selected by any one a matter of confidence between the subscriber and the pastor.

Do not have these cards signed at once but ask that they be returned within a week.

IV. Make the "Win One More" Fellowship the subject of the prayer meeting following the sermon.

V. Elect no officers. Appoint no committees. Fix no stated meetings. It is personal work. It is not an organization.

VI. Introduce it into every morning sermon for a year in whatever way it will be most effective. Press home the urgency of it.

VII. Signing the card constitutes membership and the aggregate of persons so signing constitute the "Fellowship."

VIII. Call a meeting of the "Win One More" Fellowship within one month and carefully instruct them:

- a. How to approach non church attendants.
- b. How to approach church attendants who are not Christians.
- c. How to deal with those interested but not yet committed.
- d. At this meeting let there be self dedication to the work.

IX. Let occasional meetings be called for encouragement and instruction followed by an hour of fellowship.

X. Let it be made evident that this work is not for a term but for life. Do not treat it as an experiment. Better not try it at all. It does not need to be regarded as uncertain. It can not fail. It is the business of Christians. There is no other business to compare with it. It is the whole thing in Christianity because it involves everything else worth while. The disciple who does this work from the heart will neglect no subordinate matters. It is the greatest work in the world. To do it faithfully is to stand under the arch of Divine Beatitude.

The Christian church must fight it out on this line or fail. It is the way and the only way to win the world.

PRAYER MEETING DEPARTMENT

The Mid-Week Service. "Church Night."

Thursday evening is "church night" in one church, and is kept for church engagements. Each of the important committees of the church selects a Thursday evening of the month on which to hold its regular meeting, such as the Sunday School, Christian Endeavor and similar committees. The prayer meeting for the evening has in mind the work of the committee, or committees for that evening, and those committees feel some responsibility for the success of the meeting.

At the end of an hour's prayer meeting, made bright and attractive, is a five-minute intermission, after which the committees hold their meetings.

In another church Wednesday night is "church night." At six o'clock a supper is served in the church to some forty Sunday School workers, after which the Uniform Sunday School lesson is taught, the teachers still sitting around the table, the dishes having been removed on trays by the young men. At seven-thirty they pass into the lecture-room where the prayer meeting is held for an hour. All members of the church who cannot come to prayer meeting are frequently reminded by the pastor to spend, if possible, that hour in reading the Bible or devotional books, meditation or prayer.

I. REMEMBER.

Ex. 20:8; Deut. 5:15; Deut. 15:15.
Eccl. 12:1; 1 Chron. 16:12; Heb. 13:7; Rev. 2:5;
Luke 16:25.

Expository notes. General background.

Every now and then, as we read the pages of Scripture, we note an incisive imperative, "Remember!" like a clarion trumpet-blast compelling attention. The word, especially in the imperative, means not simply to hold in one's mind, but to keep in one's thoughts with a definite purpose or with some compelling emotion.

Remember!—Take heed of, have regard for, hold in honor and respect, pause and think about!

Expository notes. Special studies.

Ex. 20:8; Deut. 5:15; 15:15. The first striking cry to remember that rises to us from page of Holy Writ is to "Remember the Sabbath Day." This is to be one day of seven, and the reason given in Exodus is the example of Jehovah. The ordinance dates from creation. Under this view is lined up the fact that the need for a seventh day of rest is implanted in man's physical nature. His muscles and nerves cry out for the necessity of a seventh day of rest. In Deuteronomy the command is repeated, but the claim to obedience is based upon the fact of the nation's redemption by Jehovah from slavery in Egypt. To redeem is to buy back. The figure is that Jehovah by his power bought Israel and they belong to him—he is their Lord and Master, and has a right to obedience. In Exodus the command is universal, in Deuteronomy, national. This is made one of the two great tests of Israel's obedience, a sign that they recognize their allegiance due to Jehovah. Ex. 31:13, 17. Is it not also a test today of those who hold real allegiance to him?

Eccl. 12:1; 1 Chron. 16:12. "The Preacher" utters a clear call to the youth of the race, that they should remember their Creator now. It is a suggestion that he has a claim upon them. The Psalmist wrote of one, "God is not in all his thoughts," or as the Revision has it, "All his thoughts are, There is no God." The Preacher cries, "Thou art not thine own but God's. Shift the center of thy life from self to God, and serve him through thy best days and all thy days." The Chronicler would also have us recognize Jehovah in the wonders of nature, in the movements of history, and sometimes in our own experiences. He would have us recall these things,

meditate on them, draw conclusions that may guide us in the future.

Heb. 13:7. This unknown writer would have his brethren also remember their former teachers and preachers. "Considering the issue of their life"—is he thinking of some who have been faithful unto martyrdom? And not only remember but imitate these good men.

Rev. 2:5. But not always is the act of remembrance a pleasant one. To the church in Ephesus comes the warning, "Remember whence thou art fallen." It is well sometimes to stop and take account of stock, to find out whether we are making or losing.

Luke 16:25. Abraham says sadly to Dives in Hades, "Son, remember." At the last there may be a remembering that is both bitter and useless. Dives can only remember that he had what he chose, the good things of this present life.

Plan of Our Meeting.

Give each reference to a different person to read and discuss. Or have some boys and girls repeat the verses from memory while the pastor comments on each as repeated.

Thoughts on the Theme.

"Remember." The word has a terrible force in its bearing upon the question of the future life. Memory intensified, reproducing the past visions, pleasures, and base joys, and subject to the action of a conscience no longer narcotised into slumber—this makes the sharpest pang of anguish. In Christian eschatology the river of death is no water of Lethe, bringing with it the forgetfulness of past evil.—Plumptre.

Memory in another world is indispensable to the gladness of the glad, and strikes the deepest note in the sadness of the lost. Unless there were remembrance, there could be no sense of individuality We forget nothing; in the sense of not being able, some time or other, to recall it; we forget much in the sense of ceasing for a time to have it in our thoughts.—McLaren.

II. WHAT THE HEATHEN MAY TEACH US.

Rom. 2:12-16.

Expository notes.

Paul here tells the Romans that everybody is under some kind of law. The Jews have a fuller, clearer law than any other race—to them have been "intrusted the oracles of God." But if the Jews alone have the revealed law, the Mosaic law, the other nations have the natural law, the "law written in their hearts." It matters not so much the kind of law that one acknowledges, as how well he keeps the law he knows. Sometimes we find that those we call heathen obey their law better than we do our law.

When we study the religious observances of the heathen peoples, though much is superstitious and revolting, we find that sometimes that they might teach us lessons to which we would do well to listen. They may teach us:

1. How to give.

The heathen give to their gods and for the support of their temples with far more liberality than most American Christians do. (Some of the converted Asiatics have brought the trait with them into the Christian church.)

They give with a prayer, not with a grumble. They give of their best, not what will do. When they think they have received a favorable answer to their prayer they return with a thanksgiving prayer and a thanksgiving gift.

2. Respect for age and for parents.

China could teach us many lessons concerning the respect and reverence due to old age and to parents, this being the quality in which American youth are most conspicuously deficient. American boys do indifferently things for which they would lose their heads in China.

3. The heathen are not ashamed of their religion or of their worship.

We blush if any one suggests that we are very

religious and are embarrassed, while a so-called heathen would feel honored thereby. The Mohammedan spreads his prayer-rug down in the street or on the deck of the steamer, and prays proudly in the hearing of the crowd.

4. The heathen train their children to worship.

The heathen mother puts a flower or a tiny coin into the baby fingers that they may lay it before the favored idol. The little children are taught, by example and practice, to pray and to give.

Plan for Our Meeting.

The points may be drawn from those present in a general discussion. Or, each point—perhaps others besides these suggested—may be given out before hand, one to a person, to talk upon and illustrate.

Thoughts on the Theme.

Some years ago a foreigner in Japan saw the priests in a heathen temple swinging a great idol into place. He was attracted not so much by the idol as by the rope which was used in the work. Making some inquiries about its curious appearance, he was told that it was composed of the hair of the Japanese women who had joyfully shorn themselves of their adornment for the service of their god.—Western Christian Advocate.

* * *

A missionary in India had engaged a man to saw some logs. He looked at them closely and declared he could not do the work. Asked why, he replied, "My deva (god) is of this wood and if I should saw the log he would be offended." The missionary tried to persuade him that this was just like any other wood, that there was no "deva" in it, and that anyway a "deva" made of wood could do him no harm. When he still refused, the missionary offered him a higher rate of pay and a "bakshish" (fee) in the bargain.

"Sahib, I would not saw that log for 100 rupees, no, not for any money," was his answer.

Let these natives once be persuaded that a certain thing would offend the gods or come into conflict with some caste rule, and that thing they will not do, no matter what arguments one uses. In this case it meant that the work was delayed two weeks. Yet though his patience was tried the missionary could not help admiring this man's devotedness to what he considered his duty. A poor man he was, earning scarcely twelve cents a day, yet absolutely refusing any offer of money for doing work which he thought was displeasing to his god.

Blind devotion it may be, but it is devotion nevertheless. And our hope is that some day all this devotion may be given to Jesus Christ.

* * *

In a description of a recently built institutional church of nine stories, the upper six of which are a hotel, the paragrapher says, "The guests of the hotel will not be annoyed by invitations to attend church." What does this paragrapher think of the Christians of the first century, who not only believed they were intrusted with a message of great moment to the world but rejoiced in it, calling it the "gospel," the good tidings, of which they were glad and proud to be the bearers. They spake with all boldness, in season and out of season, making no apologies, being not ashamed of the gospel—why should they be? No one hesitates to give out good tidings to people. Nay, he shouts it abroad to all. Is it any wonder that Christianity spread faster in the first century than in the twentieth?

Today, Mohammedanism is pushing Islam into Africa faster than the Christian Church is carrying Christianity. In our large cities, Pastor Russell hires the largest halls in which to proclaim his doctrines. Our Christian Science friends urge their views upon us in our homes, at social gatherings and even in public street cars. The Hindoo stands in the crowded marketplace holding his arm above his head until it is rigid, or he worships a sacred river by measuring his length along its bank for its whole course, and he exults in his sacrifices for his god. His worship is mistaken in aim and method, but his devotion is real.

* * *

One hot summer day, a dark-browed young woman walked down the street of a small New Hampshire village, selling fine laces and Oriental embroideries. They were unfolded and described

with a patience and sweetness that never suggested a long, weary day, with a few to purchase. As the little pedler was refolding the last of the beautiful articles, one of the group asked with interest, "From what country did you come?" She replied in her careful English with its pretty accent, "I from Turkey," then, a radiant smile lighting up the tired features, she quickly added, "But I am not Mohammedan—I Christian." She was only a girl selling laces, but she found the opportunity to say with a smile, "I Christian."

III. A PSALM OF A GOOD CONSCIENCE.

Psalm 26.

Expository notes. General background.

This psalm implies a time when Jehovah is worshiped in the Temple and a sharp division of society between the righteous and the wicked. The former are evidently in the minority and the latter in power. It has been given several titles: 1. "Protestation of Integrity and Prayer for Protection"—a protest in verses 1-7 and a prayer in verses 8-12; 2. "An Appeal of Conscious Integrity for Vindication"—a prayer for vindication before the world of integrity, of sincerity of purpose which the writer is conscious of having preserved in difficult circumstances; 3. "Plea of the Upright"—for recognition and vindication. It might also be called 4. "A Psalm of Contrasts."

It begins with "walking" and ends in "standing in an even (level or open) place."

Integrity is over against falsehood, sincerity against hypocrisy. The congregation of worshipers is opposed to the assembly of evil-doers. There are hands washed in innocence on one side, and hands full of bribes and wicked plots on the other. A group worshiping round Jehovah's altar faces a group plotting violence and even murder. On one side appears deliverance for the innocent, and on the other looms up punishment for the guilty.

Expository notes. Word studies.

"Judge me." Do me justice.

"I have walked." In both the Old Testament and the New, the Christian life is a journey, or a path, or a way.

"Trusted—Jehovah." The writer's strong, simple confidence in the Lord removes what he says from the realm of boasting.

"Examine—prove—try." So clear is his conscience that he offers to submit his motives to the most searching scrutiny.

"Heart—mind." In the King James Version "reins-heart." The word "reins" stands for the affections and the desires, just what our English expresses by "heart." "Heart" in the King James Version stands for the "center of conscious action," the thought and will, "that which plans, then resolves, and executes."

"For—loving-kindness—truth." The ground of his confidence is partly in the Lord's loving-kindness and partly in his own faithfulness.

"Have not"—neither will I. His conscience is clear as to the past, his resolution is firm as to the future; hence, he asks the Lord's vindication in the present.

"Falsehood—dissemblers." Implication of the psalm is that the wicked know better than they do—that they are really hypocrites.

"Wash hands." This is a very ancient symbol of protestation of innocence. See Deut. 21:6 and Matt. 27:4.

"Compass thine altar." I will be one of the circle of worshipers round the altar.

"Habitation of thy house." McLaren translates, "the shelter of thy house."

"Gather not." See Am. Rev. margin, "take not away." His plea is ended and here his prayer begins. He has avoided the company of the wicked and he prays not to share their fate.

"Sinners—bribes." Four characterizations of wicked men—sinners—a general term. Men of blood—who do not shrink from violence, even murder.

Wickedness (mischief A. V.)—plotters who deliberately plan and carry out crime.

Bribes—those who are lawless, who pervert justice.

"Redeem." Deliver me from their just fate.

"Even place." We go back to the figure in the first verse. The path that has led through a perilous rocky defile now comes out into an open plain where one is safe from falling or from am-

bushed assault. The psalmist's faith sees the answer to the prayer he has just uttered, as if already present, and is ready to offer grateful thanksgiving.

Plan for Our Meeting.

Topics for Discussion.—Is the psalmist justified in his claim of integrity? Compare the words of the psalmist and those of Paul. Acts 23:1.

IV. "I SERVE."

John 13:2-17; Philippians 2:5-8.

Expository notes.

"Ich dien." I serve, is the motto of the Prince of Wales. This phrase was adopted as a motto by the Black Prince, son of Edward the Third, after his famous victory at Crecy in 1346. For over five hundred years it has been the motto of the Prince of Wales, the heir to the English throne.

When the "Ruler of the kings of the earth" was about to "depart out of this world," he taught his followers by an acted parable that these words were a fit motto for a heavenly sovereign, that the spirit of sacrificing love, of unselfish service, was the divine spirit.

Luke tells us that there was some strife among the disciples as to who should have the positions of honor. In tacit rebuke of this self-seeking, Jesus donned the garb, and took the place of a slave in cleansing their feet from the dust of the street—in itself an ordinary act of hospitality. This incident is commemorated in the Roman and Greek Catholic churches on "Maunday Thursday," the day before "Good Friday."

Expository notes. Word studies.

John 13:2-17. "Knowing—given all—came forth—goeth unto God." The facts of this statement are recalled to give proper effect to the act itself, as a background to throw into due relief the surprising deed of Jesus—a background of conscious power and knowledge of his past and future.

"Layeth aside." He takes off his flowing outer garment, then ties a towel round his tunic and stands forth in the ordinary dress of a servant, proceeding then to do the work of a slave.

"Peter saith—Thou shalt never." Mankind did not then comprehend—not for long after, perhaps not even yet—that forgiveness, kindness, and unselfishness were qualities that better "become a throned monarch" than do haughtiness, arrogance, or imperiousness. Revenge, ruthless acquisition, disdain of common people are still considered kingly qualities. Peter thought humility and service dishonoring to the Lord.

"Thou knowest not now." Peter would have to grow in the divine life before he could comprehend.

"Thou shalt understand hereafter." Peter certainly did, and evidently remembered this scene when he wrote long after, "Yea, all of you gird yourselves with humility, to serve one another."

1 Pet. 5:5.

"Know ye what I have done." With very few exceptions, the Christian church has interpreted

what Jesus did as symbolical, an "example in principle, not in the specific act." The spirit of self-sacrifice and of unselfish love is the real thing commanded.

Phil. 2:5-8. Paul urges the Philippians to imitate Christ, who, though he might have come to earth to reign over, or to be worshiped by, mankind, yet chose to lay aside his authority and power and come to serve men to the limit of opportunity.

"Equality with God." Paul, like John, brings forward the original glory possessed by Jesus Christ as a foil to his humiliation, to throw his voluntary condescension into greater relief.

His power and glory by the side of God he prized not in comparison with the opportunity of giving salvation to men. Even a shameful death on earth he thought not too great a price to pay for that.

"A thing to be grasped." King James Version "robbery." The first, something to be retained at all hazards; the second, something to which he had no right.

"Emptied himself." Stripped himself—of his glory.

Paraphrase.

In urging on the Philippians humility and usefulness, Paul tells them of Christ's eternal possession of the attributes of God, his self-abnegation of any claim to that equality; his voluntary laying aside of his glory; his assumption of the essential attributes of a slave; his becoming a man in all external semblance; his display of obedience to his Father, even to death, and not only death, but death by crucifixion.—F. W. Farrar.

Thoughts on the Theme.

Jesus acted in the full consciousness of his divine power and majesty. Humility consists not in a low estimate of one's powers, but in a willingness to use them in a lowly service.—Lyman Abbott.

The imitation of Jesus is to be worked out in applying the same principle of love and self-sacrifice in all the varying circumstances of life in which we are placed.—Watkins.

Your note in *The Expositor* in re pastor's meeting people after service: My plan is—pronounce benediction: have choir sing doxology. While that is being sung I and members of official board go to door and are ready there to greet people as they leave.—John Hedley, Redondo Beach, Cal.

Editor:—

My plan for greeting people after service is: after the last hymn, I announce: "After the benediction the congregation is requested to retain its place until the pastor takes his place at the door for the purpose of greeting his own people, and any strangers who may be worshipping with us."—H. Wolfville, N. S.

Magazine Articles of Value to Ministers

The Century, February. 35 cents.

Has the Church Collapsed? E. D. Schoonmaker. National Defense, Arthur Bullard. Peace and Disarmament, W. Morgan Shuster. England: Imperial Opportunist, Samuel P. Orth. Kiao-chau, and its Meaning, Adachi Kinnosuke.

The Congregationalist, January 21.

Boy Scouts in War Time, Rev. J. G. Stevenson, Oxford, Eng.

The Bible Magazine, February. 10 cents.

The Story of the Church—its Value to the Christian minister, Wm. H. Crawford. The Italian Challenge to Christian America, Henry C. Sartorio.

The Woman's Home Companion, February.

Making the Church Do Real Work, Charles Stelzle.

The Atlantic Monthly, February. 35 cents.

Legal Neutrality vs. Moral Neutrality, Paul Fuller. Social Service and the Churches, Ber-

nard Iddings Bell. The Social Mission of the Church, John Howard Melish. The Family and the Individual, Henry Bordeaux.

The American Magazine, February. 15 cents.

The Golden Rule in Business—Making the Hire Worthy of the Laborer, Ida M. Tarbell.

Harper's Monthly Magazine, February. 35 cents.

Washington after the War—from unpublished diaries of John Hay. Climate and Civilization, Ellsworth Huntington. The Treasures of the Snow, Richard Le Gallienne.

Scribner's Magazine, February. 25 cents.

Personality of Colonel Goethals, Joseph B. Bishop. Militarism and Democracy in Germany, Oswald Garrison Villard.

The World's Work, February. 25 cents.

Diplomacy Our First Line of Defense, W. Morton Fullerton. The Lesson of Our Past Wars, F. L. Huidekoper. From John Paul Jones to Dewey, John M. Oskinson.

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate.

BAPTIST.

Thomas Memorial, Bennettsville, S. C.
Washington Ave., Brooklyn, N. Y.
First, Butte, Mont.
Carlisle, Ky.
Cedar Rapids, Nebr.
Center White Creek, N. Y.
Columbia, Cincinnati, O.
First, Flushing, L. I., N. Y.
First, Ithaca, N. Y.
Matawan, N. J.
Pine St., Milford, Mass.
Monroe, Mich.
Neenah, Wis.
First, Northboro, Mass.
Nyack, N. Y.

BRETHREN.

Fourth St., Johnstown, Pa.

CONGREGATIONAL.

North, Abington, Mass.
Chester, N. H.
Ellsworth Falls, Maine.
Greensboro, Vt.
Huron, S. Dak.
Ivanhoe Park, Kansas City, Mo.
Armenian Evangelical, Providence, R. I.
Sterling, Mass.
Wapping, Conn.

DISCIPLE.

Andersonville, Ind.
Clyde, Ohio.
Copeland, Ill.
Highland, Denver, Colo.
Douglas, Neb.
First, Fayetteville, Ark.
Gallatin, Mo.
Langdon, Kans.
Larned, Kans.
Ligonier, Ind.
Lock Haven, Pa.
Maplewood, St. Louis, Mo.
Maryville, Mo.
Mt. Vernon, Ind.
New Bedford, Ill.
Painesville, Ohio.
St. Johns, Portland, Ore.
Broadway, Princeton, Ind.
Reese, Kans.
Wyatt Park, St. Joseph, Mo.
First, Scottsdale, Pa.
Spencer, S. Dak.
Springfield, Ohio.
Winchester, Kans.

FRIENDS.

Worcester, Mass.

PRESBYTERIAN.

First, Belleville, Ill.
Bowling Green, Mo.
Central City, Neb.
Londonderry, N. H.
Fourth, New Castle, Pa.
Paulding, Ohio.
Piedmont, Portland, Ore.
Grace, Saginaw, Mich.
Saranac Lake, N. Y.
First, Troy, N. Y.
Westfield, N. Y.

REFORMED.

St. Luke's, Braddock, Pa.
Calvary, Scranton, Pa.

UNITARIAN.

First, Berkeley, Cal.
Fall River, Mass.
First, Hingham, Mass.

UNITED PRESBYTERIAN.

Vandergrift, Pa.

A Difference Indeed.

A missionary, having preached in a village in North India, was accosted by a Mohammedan gentleman, who compared Christianity unfavor-

ably with his own religion on the ground that when Moslems go to Mecca they find at least a coffin, but when they go to Jerusalem, the Christians' Mecca, they find nothing but an empty grave. "Yes," said the missionary quickly, "that is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, who is to rule over all, is not in the tomb. Death could not hold him. He is risen."—The Christian Herald.

TABLE II

DENOMINATIONS	SUMMARY FOR 1914			NET GAINS FOR 1914*		
	MIN- ISTERES	CHURCHES	COMMUNI- CANTS	MIN- ISTERES	CHURCHES	COMMUNI- CANTS
Adventists (6 bodies)	1,169	2,579	88,977	110	32	105
Baptists (18 bodies)	42,071	67,221	1,161,227	202	202	122,350
Bethens (Dunkards, 4 bodies)	3,433	1,289	121,473	39	16	2,015
Bethelites (Plymouth, 1 body)	—	405	10,566	—	—	—
Bethelites (General, 1 body)	224	—	4,927	—	—	—
Buddhists (2 bodies)	15	74	3,185	—	—	—
Catholic Apostolic (1 body)	436	—	4,927	—	—	—
Catholics (Eastern Orthodox, 7 bodies)	343	389	458,500	53	64	36,300
Catholics (Western, 2 bodies)	10,008	15,052	138,137	468	366	133,350
Carlyleites (1 body)	1,066	1,260	113,387	—	—	—
Christians (1 body)	1,260	1,260	113,387	—	—	—
Christian Scientists (1 body)	2,673	1,336	63,096	81	42	—
Christian Union	308	277	14,507	—	—	—
Churches of Christ (Nigerian)	509	509	41,175	—	—	—
Churches of the Living God (Colored, 3 bodies)	101	68	4,286	—	—	—
Churches of the New Jerusalem (1 body)	143	147	9,610	6	1	70
Comunion (1 body)	122	122	2,272	—	—	—
Congregationalists (1 body)	6,091	1,179	255,098	23	33	4,935
Disciples (2 bodies)	2,015	1,444	50,173	—	—	—
Evangelical (2 bodies)	1,269	2,586	190,293	30	42	5,248
Fifth Avenue Church	20	145	9,272	—	—	—
Friends (4 bodies)	1,478	1,187	124,218	—	—	—
Friends (General)	3	3	717	—	—	—
German Evangelical Protestant	69	66	34,704	—	—	—
German Evangelical Synod	1,046	1,263	290,903	7	20	29,315
Jesus' Church	1,084	1,084	10,000	—	—	—
Latter-Day Saints (2 bodies)	3,610	1,570	361,000	30	50	5,000
Little Rock (1 body)	9,410	16,000	2,401,070	250	216	25,248
Montgomery Evangelical (3 bodies)	209	—	72,293	—	—	—
Mormonites (12 bodies)	1,413	736	57,337	—	—	—
Methodist (1 body)	4,125	7,272	7,300,000	396	265	231,680
Moravians (3 bodies)	147	143	30,618	—	—	—
Nonconformist (1 body)	5,712	5,712	1,100,000	152	152	1,100,000
Presbyterian (2 bodies)	802	738	28,346	72	50	5,000
Presbyterians (12 bodies)	14,966	18,834	2,083,017	328	158	56,019
Protestant Episcopal (1 body)	3,205	3,205	10,000	121	103	10,000
Reformed (4 bodies)	2,177	2,770	47,951	—	—	—
Reformed Catholics	2,967	2,967	2,967	177	35	419
Schwenkfelders	8	6	1,339	d1	3	39
Society for Ethical Culture	10	10	1,252	—	—	—
Spiritualists	—	6	2,150	—	—	—
Theosophists	—	2,100	200,000	—	—	100
Unitarians	534	478	70,342	47	d1	525
Universalists	2,260	4,045	30,000	40	d1	3,000
Independent Congregations	267	679	48,073	—	—	284
Grand Total for 1914	178,290	223,613	33,708,148	3,213	1,441	763,078
Grand Total for 1913	175,078	224,172	37,945,071	1,263	2,910	1,30,604
d Decrease						

TABLE III

INCREASE IN COMMUNICANTS BY PERIODS

DENOMINATIONS OF ONE HUNDRED THOUSAND MORE

DENOMINATIONS	TOTAL IN 1914	INCREASE SINCE 1910		INCREASE SINCE 1900		INCREASE SINCE 1890	
		MIN- ISTERES	CHURCHES	COMMUNI- CANTS	MIN- ISTERES	CHURCHES	COMMUNI- CANTS
Roman Catholic	13,724,637	1,228,590	6,621,686	5,621,686	7,423,120	1,236,885	1,236,885
Methodist Episcopal	3,616,385	416,438	693,434	693,434	3,616,385	3,616,385	3,616,385
Second Baptist	3,261,200	3,261,200	1,000,000	1,000,000	3,261,200	3,261,200	3,261,200
Baptist (Colored)	2,008,668	228,703	474,304	474,304	2,008,668	2,008,668	2,008,668
Methodist General, South	2,005,707	154,335	537,317	537,317	2,005,707	2,005,707	2,005,707
Presbyterian (Northern)	1,411	1,141	11,141	11,141	1,411	1,411	1,411
Disciples of Christ	1,083,183	85,947	213,131	213,131	1,083,183	1,083,183	1,083,183
Protestant Episcopal	1,233,233	27,610	28,666	457	457	457	457
Lutheran Synodical Conference	1,013,785	1,013,785	300,000	300,000	1,013,785	1,013,785	1,013,785
Anglican (Episcopal)	738,888	19,000	123,758	123,758	738,888	738,888	738,888
African Methodist Episcopal	620,000	120,000	120,000	120,000	620,000	620,000	620,000
African Methodist Episcopal Zion	565,508	21,392	32,337	32,337	565,508	565,508	565,508
Lutheran General Synod	474,500	474,500	474,500	474,500	474,500	474,500	474,500
United Methodist	340,441	38,001	104,832	104,832	340,441	340,441	340,441
Reformed (German)	313,000	38,362	80,000	80,000	313,000	313,000	313,000
Lutheran Synod of Indiana	310,602	26,682	84,712	84,712	310,602	310,602	310,602
German Evangelical Synod	290,303	54,188	57,220	57,220	290,303	290,303	290,303
Calvinistic Methodist Episcopal	240,398	54,077	35,240	35,240	240,398	240,398	240,398
Methodist Protestant	200,832	30,000	111,413	111,413	200,832	200,832	200,832
Greek Orthodox	180,382	8,035	53,332	53,332	180,382	180,382	180,382
United Lutheran Norwegian	120,000	120,000	174,000	174,000	120,000	120,000	120,000
United Presbyterians	116,303	6,399	116,303	116,303	116,303	116,303	116,303
Jewish Congregation	9,161	—	9,161	9,161	9,161	9,161	9,161
Reformed (Dutch)	14,263	4,905	59,345	59,345	14,263	14,263	14,263
Canadian Methodist	12,200,000	9,700	6,000	6,000	12,200,000	12,200,000	12,200,000
Lutheran Synod of Iowa	11,400	1,100	11,400	11,400	11,400	11,400	11,400
Evangelical Association	11,213	6,578	18,889	18,889	11,213	11,213	11,213
Primitive Baptists	11,183	26,409	11,183	11,183	11,183	11,183	11,183
Orthodox Friends	100,568	496	8,100	8,100	100,568	100,568	100,568

* Probably not due to actual decrease. Due to more correct figures.

o Result of division reported since 1900.

d Decrease.

TABLE IV

CONSTITUENT BODIES OF THE FEDERAL COUNCIL

DENOMINATIONS	MIN- ISTERES	CHURCHES	COMMUNI- CANTS		
			1914	1913	1912
Baptist Churches (North)	8,073	8,970	1,235,389	1,218,589	1,209,389
National Baptist Convention	13,806	18,842	2,018,589	2,000,789	1,982,589
Free African Church	505	1,110	65,440	64,540	63,440
Christian Church	1,000	1,000	51,000	50,000	49,000
Congregational Churches	1,200	1,200	1,200,000	1,190,000	1,180,000
Disciples of Christ	1,000	1,000	1,000,000	990,000	980,000
Friends	1,205	1,207	127,797	126,797	125,797
German Evangelical Synod	1,058	1,365	290,000	280,000	270,000
Evangelical Association	1,058	1,058	1,058,000	1,053,000	1,053,000
Lutheran General Synod	1,058	1,058	1,058,000	1,053,000	1,053,000
Mennonite General Conference	1,058	1,058	1,058,000	1,053,000	1,053,000
Methodist Episcopal Church	1,058	1,058	1,058,000	1,053,000	1,053,000
Methodist Episcopal Church, South	1,058	1,058	1,058,000	1,053,000	1,053,000
African M. E. Church	7,099	16,001	2,005,707	1,985,707	1,965,707
African E. B. Church	3,652	3,160	629,000	609,000	599,000
Colored M. E. Church	3,072	3,240	1,180,000	1,160,000	1,140,000
Methodist Protestant Church	1,058	1,058	1,058,000	1,053,000	1,053,000
Presbyterian Church on the U. S.	1,058	1,058	1,058,000	1,053,000	1,053,000
Presbyterian Church in the United States	1,217	1,770	3,129,000	3,109,000	3,089,000
Reformed Church	83	80	10,995	10,995	10,995
Reformed Presbyterian Church (General Synod)	101	76	7,227	7,227	7,227
United Brethren Church	1,058	1,058	1,058,000	1,053,000	1,053,000
United Evangelical Church	1,058	1,058	1,058,000	1,053,000	1,053,000
United Presbyterian Church	1,058	935	1,058,000	1,053,000	1,053,000
Welsh Presbyterian Church	1,058	1,126	148,000	145,000	142,000
Total	4,68	103,028	138,095	137,989	137,989

Statistics of the Churches of the United States for 1914

Gathered and Arranged by H. K. Carroll, LL. D.

In charge of the Government Census of Churches in 1890

These statistics cover the territory of the United States exclusively. Ministers, churches, and communicants in foreign countries are deducted from the denominational totals.

Where denominational official returns are made they are used; if not to be had, the best denominational sources of information are sought for approximate figures. In some cases the census returns of 1906 are the latest and only ones available. It is chiefly the very small bodies which report no statistics.

Estimates are given in a few cases for the increase of the year, where denominational reports are not ready until March or April.

The Roman Catholic Church in the "Official Catholic Directory" reports only "population," which includes with communicants the unconfirmed baptized; that is, children who have not been admitted to their first communion. The rule adopted in the census of 1890, and followed in that of 1906, deducts 15 per cent from Catholic population and sets down the remaining 85 per cent as communicants. Representatives of that Church object to the process, but the rule to report only communicants is applied to all other denominations. The figures for "population" are for a large number of dioceses and archdioceses estimates, given in round numbers, as, for example, Baltimore, 261,000; Boston, 900,000; Cincinnati, 200,000.

The figures for Jewish members are misleading. The denomination furnishes no statistics, and nothing later than the figures. The Government census of 1906 is obtainable. The census counts only heads of families. The number of adults connected with Jewish congregations must be 700,000 or more.

The Christian Catholic Church (Dowie) has for years refused to give statistical information. So also have the Catholic Apostolic branches. The Church of Christ, Scientist, has furnished no returns for members since 1907.

THE GAINS AND LOSSES IN 1914.

The grand total of communicants for 1913 was swelled by an abnormal increase reported by the Roman Catholic Church. A great body of Ruthenian Catholics, not included in the returns of previous years, were put into the tables, and this made the gains appear much larger than they really were, for the Ruthenians have been coming to the United States for years. A round 500,000 was added for them last year.

Allowing for this, the Churches in general had as good a year in 1914 as in 1913. The Methodist Episcopal Church had an even larger increase—187,497—than in the previous year—122,242—which was considered as very encouraging. The Disciples of Christ report an unusually small gain—less than 500. This is explained by their statistician as due to continued separation of conservative brethren,

known as the Churches of Christ, and more exact reports in place of estimates. The indications are that more members than usual were added to the churches. Both the Lutheran and Presbyterian groups show a larger increase than in 1913.

The total gain in the number of ministers was 3,212, considerably more than double that of 1913, while the churches show an increase of less than half that of the previous year, 1441. These curious mutations are difficult to explain.

SUMMARY.

The religious bodies of the United States have no cause to be discouraged over the results of the year 1914. The new members added made good the losses by death, expulsion or withdrawal, and left a surplus of nearly three-quarters of a million. That is, the total membership is 763,078 greater than it was in 1913. This is an average increase of two per cent, for all bodies great and small, Christian and non-Christian.

The grand total of members is now 38,708,149. The Baptists gained 122,125, Eastern Orthodox Churches 36,500, the Roman Catholic Church 136,850, the Lutherans 56,248, the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists 231,460, the Presbyterians 56,019, the Protestant Episcopal Church 28,641.

The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900.

The Roman Catholic Church has gained nearly a million and a quarter since 1910, and more than five and a half millions since 1900.

The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914, and nearly 700,000 since 1900.

The thirty Churches constituting the Federal Council of the Churches of Christ in America report nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 502,000 members—nearly three per cent—or more than two-thirds of the entire increase of all bodies.

There are nine denominations, which have a million and upward, the Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist, 2,592,217; the National Baptist (Colored), 2,018,868; the Methodist Episcopal, South, 2,005,707; the Presbyterian, Northern, 1,442,498; the Disciples of Christ, 1,363,163; the Northern Baptist Convention, 1,238,323, and the Protestant Episcopal, 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three-fourths of the entire aggregate of the 170 religious bodies.

For tables II, III, IV see page 392 and for the principal table I, see two following pages.

TABLE I

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1914				GAINS OF THE CHURCHES IN 1914			
	IN THE UNITED STATES ONLY		IN THE UNITED STATES ONLY		IN THE UNITED STATES ONLY		IN THE UNITED STATES ONLY	
MIN. REFERS	CHURCHES COMMUNI- CAVAN	MIN. JEWES	CHURCHES COMMUNI- CANTS	MIN. REFERS	CHURCHES COMMUNI- CAVAN	MIN. REFERS	CHURCHES COMMUNI- CAVAN	
Aventists:								
1. Evangelical	c58	c18	c481	...	...	...	...
2. Advent Christians	c528	c10	c39	...	...	...	...
3. Seven-Day	c540	c10	c39	...	...	...	...
4. Church of God	c32	c20	c611	...	32	105	105	
5. Life and Advent Union	c12	c12	c509	...	...	...	...
6. Churches of God in Jesus Christ	61	66	2,224	...	...	...	...
Total Adventists	1,169	2,579	98,327	c10	32	105	105	
Baptists:								
1. Regular (North)	8,275	9,570	1,298,323	c125	636	18,655	18,655	
2. Regular (South)	14,900	24,540	2,018,585	c120	c189	654	654	
3. Regular (Colored)	13,900	46,542	6,073	c120	c189	654	654	
4. Six Principle	10	9	1,13	c120	c189	654	654	
5. Seventh-Day	101	76	7,927	c120	c189	654	654	
6. Free	7	6	65,440	c120	c189	654	654	
7. Will	7	6	7,711	c120	c189	654	654	
8. General	550	554	53,431	c120	c189	654	654	
9. Separate	6,000	6,776	32,335	c120	c189	654	654	
10. United Baptist Church of Christ	280	c196	95,180	c120	c189	654	654	
11. General	9,000	9,698	13,898	c120	c189	654	654	
12. Primitive	1,300	c2	65,416	c120	c189	654	654	
13. Primitive Colored	1,450	c2	10,111	c120	c189	654	654	
14. Old-Two-Seed-in-the-Spirit Pentecostian	6,000	c20	1,011	c120	c189	654	654	
15. Church of God and Saints of Christ	c55	c55	2,781	c120	c189	654	654	
Total Baptists	42,710	57,337	6,179,022	672	290	122,125	122,125	
Bethens (Dennison):								
1. Conservative	3,009	990	97,000	44	15	2,000	2,000	
2. Old Order	218	72	3,500	c44	...	...	...
3. Progressive	200	212	20,739	c44	1	15	15	
4. Seventh-Day (German)	6	15	275	c44	1	15	15	
Total Dunkard Bethens	3,453	1,289	121,476	39	16	2,016	2,016	
Bethens (Phenix):								
1. Y.M.C.A.	c138	c92	92,932	...	...	...	...
2. Brethren II	c138	c47	47,932	...	...	...	...
3. Brethren III	c81	c81	47,932	...	...	...	...
4. Brethren IV	c80	c154	60,124	...	...	...	...
Total Plymouth Brethren	...	...	...	...	...	...	...
Brethren (River):								
1. Brethren in Christ	178	68	2,721	...	...	...	...
2. Old Order or Yoder	c24	c49	c493	...	...	...	...
3. United Children	c22	c28	c2,719	...	...	...	...
Total River Brethren	224	105	4,903	...	...	...	...
Buddhists:								
1. Chinese Temples	c1	c92	c4,166	...	...	...	...
2. Japanese Temples	c12	c12	c4,166	...	...	...	...
Total Buddhists	15	74	3,105	...	...	...	...
Catholic Apostolic:								
1. Catholic Apostolic	c14	c11	c2,907	...	...	...	...
2. New Apostolic	c19	c12	c2,020	...	...	...	...
Total Catholic Apostolic	33	24	4,927	...	...	...	...
Catholics:								
Eastern Orthodox	20	237	60,030	5	14	5,000	5,000	
1. Armenian Apostolic	179	237	95,040	46	46	30,000	30,000	
2. Russian Orthodox	80	70	176,000	...	4	1,500	1,500	
3. Greek Orthodox	30	30	45,000	4	4	...	...
4. Syrian Orthodox	25	25	80,000	...	...	...	...
5. Servian Orthodox	5	5	20,000	...	...	...	...
6. Bulgarian Orthodox	3	3	20,000	...	...	...	...
Total Eastern Catholics	342	389	458,600	55	64	38,500	38,500	

^b For 1917. Since then Church has given no returns of members; ^c Census of 1900. ^d Decrease. ^e Estimates. Returns for 1914 not ready. ^f Increase for two years.

^g Small increase due to imperfect reports and migration from overseas brethren.

^h Census 1900. ⁱ Returns for 1914 not ready.

^j Returns for 1914 due to imperfect reports and migration from overseas brethren.

^k Figures for 1912.

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1914				GAINS OF THE CHURCHES IN 1914			
	IN THE UNITED STATES ONLY		IN THE UNITED STATES ONLY		MIS- SIONARIES		COMMIT- TEE ON CANTS	
	MEN WITNES- TERS	CHURCHES	MISSIONARIES	CHURCHES	MISSIONARIES	MISSIONARIES	COMMITTEE ON CANTS	MISSIONARIES
<i>Letter-Dou Sansei;</i>								
1. Utah Branch <i>f.</i>	1,660	820	296,000	... 1,650	750	65,000	... 60	5,000
2. Reorganized Branch	1,650	750	65,000	3,610	1,570	361,000	50	5,000
Total Latter-Day Saints.....	3,610	1,570	361,000					
<i>Lutherans.</i>								
1. General Synod	1,305	1,847	340,441	29	16	10,732	16	5,000
2. United Synod South	274	488	62,158	18	11	5,500	11	5,000
3. General Council	3	2,377	70,765	28	16	8,033	16	5,000
4. Synodical Conference	3,046	4,812	850,772	81	92	19,652	81	5,000
5. Old Norwegian (Independent Synod)	615	1,609	18,363	28	19	4,470	28	5,000
6. Ohio	102	1,047	18,533	29	19	3,350	29	5,000
7. Buffalo	355	1,102	55,534	6	49	3,334	6	5,000
Total Lutherans.....	9,848	161	354	397,758	48	27,252	d1	27,252
<i>Methodists:</i>								
1. Methodist f	27	161	1,100	27	11	1,100	11	1,100
2. Methodist f	123	227	1,690	20	25	2,000	25	2,000
3. Danish in America	13	658	1,010	16,912	20	25	25	25
4. Danish in America	13	658	1,010	96,005	25	25	25	25
5. Icelandic	14	435	1,000	96,005	25	25	25	25
6. Icelandic	15	435	1,000	96,005	25	25	25	25
7. Immanuel	15	435	1,000	96,005	25	25	25	25
8. Storaal (Finnish)	19	28	32	39,000	47	4,389	47	4,389
9. Storaal (Finnish)	19	28	32	39,000	47	4,389	47	4,389
10. Swedish-Norwegian	30	136	15,000	d22	2	2,600	d22	2,600
11. Swedish-Norwegian	30	136	15,000	d22	2	2,600	d22	2,600
12. Norwegian	70	319	22,000	... 19	22	3,000	... 19	3,000
13. Norwegian	70	319	22,000	380	18	3,000	380	3,000
14. Danish United	132	132	132	132	132	13,377	18	9
15. Danish United	132	132	132	132	132	13,377	18	9
16. Danish United	13	18	2,000	27,000	... 13	2,000	d23	346
17. Danish United	13	18	2,000	27,000	... 13	2,000	d23	346
18. Norwegian Evangelical Free	90	270	27,000	... 90	270	27,000	d600	346
Total Methodists.....	9,450	16,230	2,444,970	256	210	56,248	256	56,248
<i>Scandinavian Evangelical Brothers f.</i>								
1. Swedish Evangelical Mission Covenant	402	550	60,000	... 152	184	18,500	... 152	18,500
2. Swedish Evangelical Free Mission	75	133	4,400	... 133	133	4,400	... 133	4,400
Total Scandinavian Evangelical	620	887	72,900	... 133	133	23,500	... 133	23,500
<i>Methodists:</i>								
1. Methodists	550	247	14,148	... 176	91	11,133	... 176	11,133
2. Friends	550	230	14,148	... 176	91	11,133	... 176	11,133
3. Amish	3	1	1	1	1	1	1	1
4. Amish (Old)	4	1	1	1	1	1	1	1
5. Amish (Conservative)	6	74	2,122	1,935	74	2,122	1,935	2,122
6. General Conference	7	34	14	883	34	14	883	34
7. Church of God in Christ	8	12	12	1,029	12	12	1,029	12
8. Church of God in Christ	9	20	18	3,263	20	18	3,263	20
9. Old (Wiley)	10	46	17	1,271	46	17	1,271	17
10. Bunde's Conference	11	16	10	2,425	16	10	2,425	10
11. Dordtianess	12	149	97	733	149	97	733	97
12. Dordtianess Brethren in Christ	12	149	97	5,013	149	97	5,013	97
13. Miscellaneous	14	98	4,646	4,646	14	98	4,646	98
Total Methodists	1,413	736	57,337	... 149	149	57,337	... 98	57,337
<i>Methodists:</i>								
1. Union Methodist Episcopal	1,881	881	28,245	3,683,205	18	187,407	18	187,407
2. Union American Methodist Episcopal	1,881	881	28,245	3,683,205	18	187,407	18	187,407
3. African Methodist Episcopal	5,000	2,122	13,000	620,000	10	12,000	10	12,000
4. African Union Methodist Protestant	3,200	600	4,000	5,000	12	1,000	12	1,000
5. African Methodist Episcopal Zion	3,652	125	3,652	3,652	125	3,652	125	3,652
6. African Methodist Episcopal Zion	3,652	125	3,652	3,652	125	3,652	125	3,652
7. Wesleyan Methodist	1,800	2,175	1,800	2,175	1,800	2,175	1,800	2,175
8. Methodist Episcopal South	7,000	8,700	7,000	8,700	8,700	8,700	8,700	8,700
9. Congregational Methodists	7,000	8,700	7,000	8,700	8,700	8,700	8,700	8,700
10. New Congregational Methodist	7,000	8,700	7,000	8,700	8,700	8,700	8,700	8,700
11. Colored Methodist Episcopal	3,072	635	3,072	635	635	635	635	635
12. Primitive	3,072	635	3,072	635	635	635	635	635
13. Primitive	3,072	635	3,072	635	635	635	635	635
14. Free Methodists	1,190	1,179	1,190	8,210	8,210	8,210	8,210	8,210
15. Reformed Methodist Union Episcopal	1,190	1,179	1,190	33,828	179	33,828	179	33,828
16. Reformed Methodist Union Episcopal	1,190	1,179	1,190	4,000	58	4,000	58	4,000
17. Miscellaneous	2	2	2	1,101	2	1,101	2	1,101
Total Methodists	41,925	62,416	41,925	7,282,629	398	285	7,282,629	398

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1914					
	IN THE UNITED STATES ONLY			IN THE UNITED STATES ONLY		
	MIN- ISTERIES	CHURCHES	CONFER- ENCES	MEN- NONITES	CHURCHES	CONFED- ERATION OF CHURCHES
<i>Moravian Bodies:</i>						
1. Moravians.....	143	122	19,616	1	1	152
2. Union Bohemian and Moravians.....	4	21	1,000	...	...	...
Total Moravian Bodies.....	147	143	20,615	1	1	152
<i>census 1906.</i>	<i>d. Diseases.</i>	<i>f. Figures for 1913.</i>				
<i>Nonconformist Bible Path Church</i>	e50	e204	e9,396	...	...	...
<i>Pentecostal Bodies:</i>						
1. Pentecostal Church of the Nazarene.....	687	708	27,526	77	90	5,009
2. Other Pentecostal Associations.....	e115	e30	e1,420	...	...	...
Total Pentecostal Bodies.....	802	738	29,946	77	90	5,009
<i>Presbyterian:</i>						
1. Northern.....	6,433	10,010	14,486	127	32	30,965
2. Cumberland (Colored).....	629	4,100	4,220	...	...	...
3. Welsh Calvinistic.....	138	1,155	1,437	3	2	1,439
4. United.....	1,187	1,120	4,422	177	132	6,139
5. Southern.....	1,819	3,430	21,602	288	21	9,831
6. Associate Reformed, South.....	612	622	6,869	...	...	6,869
7. Associate Reformed, South.....	124	115	1,464	...	...	1,464
8. Reformed (Synodical).....	116	115	8,532	116	1	4,473
9. Reformed (Covenant).....	17	16	3,301	40	1	2,250
10. Reformed Episcopal.....	1	1	208	...	...	208
Total Presbyterian.....	14,006	16,534	29,836,617	226	188	50,019
<i>Protestant Episcopal:</i>						
1. Protestant Episcopal.....	5,546	7,922	10,165,248	102	103	28,041
2. Reformed Episcopal.....	f5629	f8,002	f12,694,048	102	103	28,641
Total Protestant Episcopal.....	f5,629	f8,002	f24,388,048	102	103	28,641
<i>Reformed:</i>						
1. Reformed (Dutch).....	775	770	122,113	1	1	1,553
2. Reformed (German).....	1,217	1,770	317,630	7	6	6,332
3. Christian Reformed.....	1,154	223	34,615	...	...	...
4. Hungarian Reformed.....	31	70	8,500	1	1	2,100
Total Reformed.....	2,117	2,770	475,361	9	7	15,265
<i>Reformed Catholic</i>	7	6	3,250	...	...	...
<i>Sabathianists:</i>						
1. Sabathian Army.....	2,908	904	27,447	177	35	419
2. American Sabathian Army.....	e69	e20	e5,838	...	...	...
Total Sabathianists.....	2,967	924	27,893	177	35	419
<i>Schœnstattians:</i>						
1. Schœnstattians.....	5	6	1,600	41	...	39
2. Special Soldiers.....	e15	e17	e1,232	...	...	...
3. Special Brothers.....	7	6	200,450	...	...	...
4. Sons of Mary.....	1,134	4,714	...	...	...	...
5. Sons of the Immaculate Conception.....	455	415	67,532	d7	d2	62
Total Schœnstattians.....	1,963	5,583	322,044	22	d59	13,457
<i>United Brethren:</i>						
1. United Brethren (Old Constitution).....	2,067	603	20,972	226	e21	1,440
Total United Brethren.....	2,260	4,086	243,016	245	e80	14,917
<i>Universalists:</i>						
1. Independent Congregations.....	650	717	52,000	...	8	284
2. Unitarian.....	290	870	45,673	...	...	...
Grand Total for 1914.....	178,290	225,613	38,076,149	3,212	1,441	763,078
Grand Total for 1913.....	175,078	224,172	37,945,071	1,282	2,910	1,320,664

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Len G. Broughton, D. D., Rev. John Balcom Shaw, D. D., Rev. Samuel Charles Black, D. D.,
Rev. Charles Reed Zahnizer, Ph. D.,

THE LIFTING HAND

LEN G. BROUGHTON, D. D.

Text: "And the boy became as one dead; but Jesus took him by the hand, and lifted him up." Mark 9:26, 27.

In order for us to properly appreciate this case I think it is necessary for us to go back and briefly review the story of the Transfiguration. You will remember that Jesus took with him on the Mount of Transfiguration, Peter, James and John. And when he started with them up the mountain to pray and to be transfigured, he left the rest of his disciples down in the valley, at the base of the mountain, to grapple with the multitude and deal with the ordinary commonplace things of life. I have often wondered why it was that Jesus took these three disciples and left the rest. I have heard it suggested that he took them, perhaps, because of their superior spirituality; that inasmuch as he was going to be transfigured he desired to have with him only the most spiritual of his disciples.

I do not know what you think of it, but that does not fit into my way of thinking. And since he does not tell us the reason why, I think we may be excused for using our own judgment concerning it. I do not believe at all that Jesus took these three disciples because they were most spiritual. They may have been the most spiritual; I do not know about that; but I do not believe that was the reason, for to me it takes a great deal more spirituality to be left than it does to go.

And then again, I think it takes a great deal more spirituality to grapple with the ordinary commonplace in a crowd than it does to attend a prayer meeting or a convention. I do not know any task greater than that imposed upon those disciples left at the foot of the hill with Jesus away; that great crowd, with those squabbling church officials shouting questions at them every moment.

I think if I had to judge about this matter I should say that Jesus took Peter, James and John because they were not so well prepared as the rest, and especially Peter. For I have no doubt that had he remained there in the valley with that crowd he would have said some things that would have needed patching up a bit. Let us not get into our heads that because we are given the privilege of attending conferences and going to prayer meetings we are essentially better than people who cannot attend because of other duties which they cannot escape.

But they went, and while they were praying Jesus was transfigured before them; that is to say, he was metamorphosed, which is a biological word, and means a change without, wrought from within. Jesus was not transfigured by a light from without. He was transfigured by a light from within. He was not transfigured for the purpose of revealing his

deity; he was transfigured by the outworking of a perfected humanity.

Christ's Personal Contact.

There are two occasions in the life of Jesus when he stood out separate and distinct as a man. One on the Mount of Temptation, Jesus was tempted there as man, not as God. He was God, but he was man, too; and he was tempted as man and he conquered as man indwelt and mastered by the Spirit of God. It was so that he might teach us how we also may conquer.

And the other occasion when he divested himself of his deity was that of the Transfiguration. Jesus in the Transfiguration is revealing his perfected humanity. Peter when he beheld this transfigured glory said, "Lord, it is good for us to be here; let us build three tabernacles; one for thee, one for Moses, and one for Elias." And you know what happened. A cloud overshadowed them. A cloud always comes over us when we dare to put any other man on a level with Jesus. Never mind how good he is or how great, whenever we put any other man on a level with Jesus, a cloud comes over our spiritual eyes. Happy is the man who, as he looks at the prophets can see them give place to Jesus only!

Following this, Jesus, with these three disciples, came down the mountain side. When they got to the base of the mountain they found a great crowd, the crowd which the rest of the disciples were left to attend to, and they were asking questions of the disciples. Jesus walked up and said, "Why question ye with them?" This was as much as to say, "If you want to know anything, ask me; I am here." Just then a man came pressing his way through the crowd; his son was possessed with a demon, and he said, "Master, my son is possessed of a demon, and I brought him to your disciples, and they could not heal him, and I have brought him to you." Then Jesus turns and says to his disciples, "O faithless and perverse generation! * * * bring him to me."

And the father brings the lad to Jesus, and Jesus speaks the word and drives the demon out of him. "And he became as one dead." Mind, he was very much alive before. So long as he had the demon in him he was a very live lad, giving a great deal of disturbance in the community. But the moment Jesus drove the demon out of him "he became as one dead."

I can see him lying there on the ground, after the demon had been driven out of him, perhaps limp, withered, unable to move; all we see him do is to breathe. He is as one dead. Then "Jesus took him by the hand and lifted him up."

Now I want us to gather the essential lesson that this story has for us. As I see it, it is in five parts.

I. First, it is the natural aftermath of the Transfiguration glory. In the Transfiguration

glory our Lord gave us a glimpse of perfected humanity, as we have already seen; a humanity indwelt and mastered by the Spirit of God. In the present study he is giving us a glimpse of this present demoralized world, indwelt and mastered by the spirit of the devil.

II. Then in the next place he shows us the essential connection between glory and service. If the prayer meeting with Peter, James and John was essentially the first phase of the transfiguration glory, the work in the valley with this demoniac boy was its essential aftermath. The prayer meeting was the glory in preparation, and the work upon this lad in the valley was the glory in operation.

III. In the next place, it indicates to us the character of the work that has to be done. In 1911 there was held in the city of New York what was known as a "Child Welfare Exhibition." It was one of the most thrilling exhibitions ever held in any part of the world. At the front gate of the exhibition grounds there was a statue of Louis Potter, and there were four figures in it. And these four figures taken together have done more to stir up the country than a thousand sermons. In that group there was a woman, having on her back a heavy burden, and she was bending forward under the pressure of it. Next to her was a man of about the same age, who had on his shoulders a great pack, much larger than the pack on her shoulders, and he was bent forward under his load. Next to him was an old man with long white hair and his knees were greatly bent, and he was almost in the act of falling under a pack that rested upon his shoulders.

And then, in the half-circle which they made, and just a bit in front of them, there was a little boy, two-thirds naked, with pinched face, hollow eyes, shrunken shoulders, narrow chest; a sad look, indicating that he was half-starved for food and more than half-starved for pure air and healthy, wholesome exercise. He had no pack on his shoulders. He carried his pack in his body. He was the child of this man and this woman, who had all that they could carry. In that statue there was the world represented, the world of need; the need of the father, the head of the family; with all that he could carry; the need of the mother and the wife of the home, with all that she could carry; the need of the aged, trembling under their load, with all that they could carry; and the need of the child, more than it could carry; and no hand outstretched to help any of them.

When I sat and looked at that statue I said, "I would to God I were an artist that I could make one to put in its place. I would reproduce these figures, and then out in front I would have the church of Jesus Christ with the outstretched hand to help."

We will keep on talking about lost members until we get to the place where we give ourselves to the method of the Master. What was his method? It was to take such by the hand and lift them up.

IV. Then again we see here an indication of the methods that should be adopted in all our efforts to relieve human need of whatever kind. Jesus did two things with the lad. He healed him; no one else could do that; and he helped him to his feet after he was healed. Oh, what a suggestion that is to us! The world needs something more than what we call salvation.

I always think of the story of a dear old friend, now in glory, when I am speaking of these people. Before he was converted he was almost a vagabond. He was a drunkard; he owed everybody in his community. They would then only trust him for cash. But one night in a Methodist church a Methodist minister asked everybody that would accept Jesus out-and-out to get up and come to the front and take his hand as a declaration of the fact. He was sitting away back in the congregation. At home were his half-starved children and his heart-broken wife. It was a cold night. They had not enough covering for their beds, and the little feet of his children had never known what a shoe meant.

And he went forward and took that minister by the hand, and looked him in the eyes straight and said: "Yes, I will, sir." Everybody there, I think, had seen him do that half a dozen times before, and they began to say to one another, "He has got religion again." And as he started back to his seat he saw a man sitting just back of his to whom he owed a great deal of money. He was a member and an official of that church. He saw him sitting there, and he said, "I just looked down on the floor. I could hardly walk to my seat. I knew he was going to dun me as soon as I sat down, for that is just how hard-hearted he always had been. I sat down somehow. I do not know how I got into the seat; I put my head on the pew rail in front of me, not so much to pray as to get as far as I could from him. But I could not get far enough. He could reach me, and though he thought I was praying, that did not make any difference to him. I was not praying. I was thinking how I could face that man, for I meant business with him.

"Then I felt something touch me in the back and I paid no attention to it because I knew what it was. At last I turned around and said, 'What do you want?' And he said, 'Come round here.' I had nothing else to do. I sat down there, and he put his arm around me and said, 'I have always loved you, old fellow; I have always believed that there would come a time when you would turn over a new leaf. It has been a long time coming, but I somehow have a feeling that this time you are going to stick, and whether you are or not, I believe you are. And I want you to come around tomorrow and let me give you a clear receipt for all that you owe me. And let me give you winter shoes for your children, and dresses for your wife, and enough groceries to carry you on until you can get on your feet; for I believe God has got something for you to do.'

And he said: "What do you think I did?" I said: "I do not know what you did." He said, "I got right up and went up to that preacher and said, 'Look here, I have got the second blessing.'" And those who knew him are prepared to believe that he did get it. And there would be many another struggling under a load who would say the same thing if we would stop talking about their weakness and begin to express hope. You can burst a bank if you will go on talking about it; and you can make a bank by praising it and encouraging it.

Now just a word of summarizing. Let me say five things in single sentences.

First, the strength of the church is determined in the field of human need.

Second, if we have the privilege of the mountain at any time, at any place, anywhere, it is for one purpose and one purpose only; that we may get strength for the valley.

Third, our work for our fellows is never done until we have lifted them on their feet.

Fourth, the medium of divine power is often found in the touch of the outstretched hand.

Fifth, let us follow the example of Jesus.

CHRIST'S COUNTERPART

REV. JOHN BALCOM SHAW, D. D.

Text: "So also is Christ." 1 Cor. 12:12.

One has to read this verse again and again before he is sure of its meaning, and even then he is somewhat hesitant about accepting it. As you move through the verse you expect the author to use the word "Church" at the close, and, instead, you find the word "Christ." Was it not a slip of Paul's pen? Even good Homer sometimes nods.

Quite the opposite of that! Paul never made a more carefully guided stroke of the pen than here. It is the only time in all the Bible when the church is called Christ, but he intended this and the intention is suggestive.

It was not merely that the one suggested the other, or was associated with the other, but that he conceived of the one as the synonym, the very counterpart of the other. In Paul's thought the risen Christ was so much a part of the life of the church, and the church so much a part of Christ's post-resurrection life, that the two were to all intents and purposes one and the same.

What a conception of the church? There is nothing nobler or truer anywhere, and that, I am aware, is saying much. There are several beautiful representations of the church in the New Testament. For example, she is spoken of repeatedly as the Bride of Christ, and how winsome the figure. She has been chosen of Jesus to be the special object of his love, to whom he has plighted his eternal troth, and whom he promises to own and crown in the great day of his consummation.

The church is also referred to as his purchased possession, for which he gave his life and over which he therefore claims absolute ownership and control.

More unique and striking than either of these is Paul's representation of the church as a theater. "For we are made a spectacle unto the world, and to angels and to men." The word which he originally used was not spectacle, but theater, and the translators have accordingly placed it on the margin of the epistle. That is to say, Paul conceived of the church as a kind of a stage where Christ is being impersonated, where the principles of his teachings are supposed to be acted forth in the presence of the inhabitants of both worlds.

Still more significant and inspiring, however, is the representation of the church here implied as Christ's counterpart. His manifestation, his embodiment and reflection, "the brightness of his glory and the express image of his person," Jesus himself said: "He that hath seen me hath seen the Father." The church, according to Paul, should with equal confidence declare: "He that hath seen me hath seen Jesus Christ." In other words, this is the apostle's meaning: Before his resurrection, Jesus was known to the world through the person and life of one man; now he is known through the persons and lives of a company of men. The incarnation

has not terminated; it still continues, only now he tenants several bodies instead of one.

Of course, one recognizes this at once as an indirect, I might say, an incidental, statement of that truth peculiar to Paul and a favorite of his, that the church is the body of Christ. A noble, yet a solemn figure, when you stop and contemplate it. Going back to glory, Jesus, of course, took his human body with him—the same and yet not the same, but spiritualized and glorified. Returning to the earth in the Spirit, and naturally seeking another body, he conferred that honor upon the church, being born in that body on the Day of Pentecost, as he had been born in the other at the Advent. Through his body, therefore, his spirit now finds its utterance and manifestation. The church is Christ's face, emitting the light of his glorious presence into the world. His mind set to think his thoughts after him. His heart still beating in sympathy and love for our race. His hand outstretched in helpfulness to man. His voice calling the world to repentance—"the Spirit and the Bride say come." His feet swift with messages, bent upon loving errand, from him.

All this Paul epitomizes and emphasizes by submitting the name of Christ for that of church, and speaking of the church as if it were the only Christ now known or knowable to men. "In thy face," said Bunsen to his wife when dying, "I have seen eternity." Whenever the world looks upon the church it ought to be able to say, "In thy face I have seen the Eternal One."

What is incumbent upon the church if she would make herself the reminder, the reflection, the re-incarnation of Jesus Christ?

I. She must better reproduce the character of her Founder and Head. Not perfectly, of course; that could not be expected, her members are as yet fallibly human, but at least appropriately and, within their native limits, creditably.

Dr. W. J. Dawson, in one of his books, tells in an interesting way, how, dissatisfied with his ministry, realizing deeply the failure of his church to reach the community about it, day after day, upon his knees he asked God to show him what to do, and finally came the message direct and clear: "Live the Life; Live the Life." The church is now asking God what it can do to win back its old position of respect and command, and the answer she receives is unequivocal: "When you live a more winsome life before the world, you will begin to do a more winsome work in the world." "Would that I had Henry Martyn's power," exclaimed an English prelate, and his companion replied: "Live Henry Martyn's life and you shall have Henry Martyn's power." Oh! my brethren, when men can say of us what Pitnam of Durham said of his old vicar: "You can't shake hands with that man without feeling that he is filled with the Holy Ghost." Oh! my brethren, when people

testify of you as did the young woman of one of our modern American saints: "Jesus is more real, more attractive, and more irresistible to me every time that man comes to our home"—then this substitution of Christ's name for that of the church, instead of seeming an awkward and perhaps unintentional slip, will be a thing so truthful and natural that, mingling with us, people of the world will be reminded of Jesus, attracted to Jesus, and brought into love with him.

II. The second part of this great task given the church is the fuller manifestation of the Spirit of Christ. What was that Spirit? One word will describe it—love, a love which had been but little among men before, and then only as the Light that lightest every man that cometh into the world had penetrated its darkness.

Reading over the gospels the other day for a new and massive expression, I was struck with the frequent recurrence of the word "compassion" in the record of Christ's life. It is a rich, strong word, expressing far more than we ordinarily recognize. Read it, "Jesus suffered with the multitude," and you will get some faint idea of its meaning. Not what Mrs. Humphrey Ward calls the "horrible pain of sympathy," but a passion so delicious and relishable that bearing one another's burden was like recreation and doing good a luxury. How little of such "suffering with" mankind is in the modern church. We may occasionally suffer in thought with the sick in the hospital ward, or with little children born to live in squalor and poverty, but actual suffering with the poor, with men out of work, with the fallen or vicious, with the submerged and unlovable, is too a rare a thing in our churches.

Contrast that with the common people's feeling toward Jesus when he was on earth. The troubled and needy ran to him as their best friend. No one has better expressed it than the old divine who declared, "God had but one Son, and he made him a minister." And what a ministry of love and tenderness did he exercise. What was said under human limitations of John Howe upon his death could be affirmed of Jesus without qualification: "He was a mighty lover of God and man."

Not until the church is such a lover of humanity will it creditably represent its Founder and justify its title of the Body of Christ.

III. And this third duty is laid upon the church—sharing the purpose of Christ. That purpose he himself defined: "The Son of man is come to seek and to save that which was lost." Searching for souls was his supreme mission, and the motive that prompted it, a passion for men's spiritual, eternal well-being. To what extent, think you, does the church share its Founder's soul-saving purpose? There is a great deal of talk everywhere these days about soul-winning, but is not the major part of it theoretical and negative? The indifference of the church to the unsaved who live about it is the most contradictory, the most un-Christ-like thing about it.

I heard a Southern minister say recently that the difference between the North's interests in the negro and that of the South could be stated about thus: "The North loves the negro as a

race and cares little for him as an individual; while the South loves the negro as an individual, but despises him as a race." Something of the same distinction marks the church's present attitude toward the unsaved. It is tremendously interested in the millions of China and India and Africa and has much to say about them. Whereas a servant in the home, a neighbor on the same street, a clerk down in the office is neglected if not overlooked. Not until our evangelistic attitude ceases to be theoretic, general, remote, and becomes practical, personal and individual, can the church be said to share its Founder's purpose or become its Founder's worthy representation.

Now and then you find one who has the true passion, like that brilliant lawyer, who converted in one of our recent revivals, refused to go back to his profession, and went up, instead, into the logging camps of Northern Wisconsin, and is there devoting his life to the evangelization of that neglected class; or like that sweet little woman who, pitying her fallen sisters, stands night after night upon the soap box in the red light district preaching Jesus Christ to the victims of lust that congregate there, not infrequently taking a repentant girl to her home and patiently winning her back to purity and womanhood. Yes, there are a few such, thank God, but most church members are not saying a word, doing a deed, taking a step, or lifting a finger to redeem a friend, a neighbor or even a stranger. Only the other day I received a letter from the wife of a college professor, who, having heard me plead for more personal work, resolved to begin it, and was used that very night to bring one of the students to Christ. She wrote me, saying: "I have been a Christian for years, but this was my first attempt at personal work, and my success shows me how much of my duty has gone undone and how large an opportunity has been hitherto unused." Thousands must make the same confession, and in making it they will confess the chief reason why the church and Christ are not to the modern world synonyms and counterparts.

God help our churches to set this three-fold idea before them and to strive throughout their history, by better reproducing Christ's character, more fully manifesting his Spirit and more truly sharing his redeeming purpose, to become in very truth Jesus Christ's reflection and reincarnation on earth.

Easter Means Life.

How dark and hopeless is the future of the skeptic, the doubter, the sinful soul! Whittier pitied him when he sings:

"Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor look to see the breaking day
Above the mournful marbles play."

The doubter often groans for death by suicide. John Maddocks, though he possessed thirty thousand per year, exclaimed, "Life is not worth living. I am tired of its monotony and insipid amusements. I will end it by destroying it." And so he did. Paul's soul was filled with richer melody, brighter vision.

THE EARTHLY HOME OF THE REDEEMED

REV. SAMUEL CHARLES BLACK

Text: "And the Lord added to the church daily such as should be saved." Acts 2:47.

Home has the greatest appeal of all earthly institutions. Around it cluster the strongest and tenderest of all sentiments. Here children are born and in supreme interest and love reared to maturity and usefulness. Here is the family table with its good cheer and comradery. Here also, in thousands of home, is the family altar, the holy of holies, where the High Priest holds up his precious ones to Jehovah. From earth's activities and wanderings man turns home for rest and peace.

But the home of the soul is greater. As the soul is higher than the body, as it deals in divine things, as it aspires after perfection, as it revels in divinity, so is the soul-home greater than the home of the body. While it remains on the earth the normal home of the Christian soul is the church of Jesus Christ. He founded it. He laid deep and wide its foundations. He shot it through and through with his spirit of fellowship and service. As the church approaches these Christ-ideals it becomes more perfectly the home of the soul.

Many pictures of this soul-home have been drawn by the word painters of the ages. Tabernacle, synagogue, temple, cathedral, are words that bring physical pictures, while worship, fellowship, love, joy, peace, service, bring spiritual pictures adding the warm glow of the southern sun and touching all the high places with the atmosphere of heaven.

None of these pictures of more recent years surpass the simple portrait of the church drawn by the writer of the Acts of the Apostles. Those were pentecostal days. The Spirit of God was poured out upon his people without measure and was revealed in the enthusiasm of their new-found faith. View the picture in the words of the historian (Acts 2:41, 47).

From this glowing picture we may learn how to solve some of the perplexing problems confronting the church of our day. Had we stood firm by the example, the problems never would have arisen. As soon as we get back to its teachings they will disappear.

I. Take, for example, the question of church finances. In the apostolic church this matter was settled by a very simple process. Nobody hoarded his money, but those having goods parted with a generous portion of them and brought the money and laid it at the apostles' feet. From this common treasury funds were dispensed. By this simple method two vital things were accomplished—financial inequalities, often the source of unhappy disturbance, were dissipated, and second, the needs of the young church such as might be incurred in the payment of rent, the procuring of suitable property, the employing of ministers and other servants, were abundantly provided for.

A tenth of the income of all our families, which is the least the Bible mentions as belonging to God by right—the first fruits—would fill the church treasury to overflowing and set the hearts of our ministers to palpitating with joy at the thought of the enlarged work they could undertake, of the new lives they could serve.

We will never reach an ideal financial condi-

tion in the church of God until the whole body of members look upon the support of God's work as a divine privilege; until they utterly refuse to hold for selfish indulgence money needed for pushing forward God's work among men.

II. The social problem also seems to have solved itself. I cannot discover that any members complained that the apostolic church was cold. The obvious secret of this happy situation was that every member contributed to the warmth of the new body. Joyously they visited from house to house, eating their bread with gladness and singleness of heart, praising God and winning favor of men. How some members can complain that the church is cold I cannot understand, when every time they enter a religious gathering the temperature drops several degrees. Surely no member has a right to demand that as soon as he enters their presence other members, probably with as many distressing and discouraging things in life as he, shall figuratively rush toward him and begin to warm him up, like so many animated hot-water bottles! If such members would come into the church warmer than they need to be for their own comfort, they would have a few degrees of heat for others, instead of drawing so heavily on the warmth of the mass. Remember the appealing Scotch stanza and act upon its wholesome suggestion:

"If after kirk ye bide a wee,
There's some would like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you may be.
All here has got their fears and cares—
Add your soul unto our prayers,
Be you our angel unawares."

I sincerely wish that the conception of the church as set forth in the New Testament, which we are trying earnestly to follow, were better understood by the masses of the people. Many critics act as though they conceived the church to be a kind of benevolent lodging house whose inmates are fed insignificant doses of moral gruel and encouraged to sleep their lives away in virtuous nonentity; a kind of etherealized opium joint with all its somnolent hallucinations!

Surely we must give the lie to such misconceptions. The church can be the home of the soul, yielding its quietness and satisfaction, and at the same time be an arsenal from which heroic soldiers shall gather weapons of efficient warfare against the enemies of our Lord. A resting place for the saints, the church can at the same time be a generator of heroic purposes, a stimulator to self-sacrificing and heroic action.

III. The church of God must not lose that indefinable something that attracted the masses in Jerusalem on the Day of Pentecost. The apostolic narrative tells us that when the news of the pentecostal visitation and its attending circumstances flashed through the streets of Jerusalem, "The people came together greatly wondering." The church of God must have about her something different from all other in-

stitutions of the world! she must be individual, she must be recognized as divine; it must be evident that she has some tangible relationship with the great Unseen. Without this she becomes as the institutions of men, subject to their frailties, disturbed and disrupted by their differences. With these she has a drawing power that cannot be resisted.

IV. The question as to whether saved men and women should join the church does not seem to have been raised in apostolic days. Confessors entered the church as naturally as a child returns home after the close of school; indeed, we may safely conclude that one would have been mortally offended if the apostolic body had suggested that he stay out.

It is a pity that the question has been raised today. The church is the natural home of the Christian. When he is not there something is wrong. When he is withholding his strength from the Christian body it suffers from a weakness which Christians have no right to inflict upon it.

Imperfect though she may be in any individual instance, Christian men need the church, her consolations, her encouragements, her ready avenue of approach to Jehovah. The deadly Nietzschean philosophy of the sufficiency and superiority and moral excellence of Force may be gloried in in times of peace and prosperity, but when the time of disturbance and sorrow comes—as come it will in every life—men need the consolations of God as they are revealed and practiced by the Christian church.

The moment our Christianity reaches deep down into the fundamentals of life it will move us to immediate identification with the church of Christ and to a persistent effort to beautify the church, to correct her weaknesses and mistakes, to render her master of the situation so far as man's higher life is concerned.

V. With reference to the church it should be said, it is the Christian's privilege to enter her membership. The church yields certain valuable returns.

Here God's Word is interpreted and proclaimed. The wise minister insists upon time to study deeply and meditate upon the things of God. Christians need the results of his study for daily guidance in spiritual things. He will not attempt to instruct you in business or social affairs, except in their moral bearings, but he is unworthy of his office if he cannot instruct you in the things of God.

Here one finds fellowship with others of the redeemed. If it should occur that some member of a particular congregation does not find therein companions that attract and hold him, he must not conclude that all Christians are lacking in attractiveness and absent himself from the church. By no means. Let him attend regularly and offer his superior companionship to others who may be seeking his particular type! In this way all types will find the companionship they crave. There is the further possibility that for the good of the kingdom he might modify his demands, at least he might seek diligently for good and companionableness in others which may not appear in a casual meeting.

Here one finds encouragement, gathers strength against temptation, receives consolation in time of sorrow and an increasing confi-

dence that death does not end all, but that it is the gateway to larger things for the soul.

But if none of these things were desired, it is the duty of the Christian to enter the church, for the church is Christ's only representative in the world today. If his work is to be done, the church must do it. If the gospel is to be preached to the whole world, the church must do it. If sin in its various forms is to be fought and gradually eliminated, the church must do it.

There is imperative need for organization on the part of the people of God. They must co-operate for the procuring of suitable buildings as schools, hospitals and houses of worship; for the employment of ministers and other servants; for the carrying on of mission work at home and abroad; for the endowment of charities, hospitals, institutions of learning and other good works that make for the advancement of society.

Every man and woman who loves righteousness should without hesitancy join the organization called the church. If he can contribute only his presence and influence they will have an incalculable value; if he can help solve the problems of the church along the lines of fellowship and intercourse, he will have rendered a vast service; if, in addition to these things, he can contribute somewhat to the support of the church and her institutions, he will have taken a farther step in a thing most necessary for the welfare, happiness and progress of the people.

Despite harsh criticism issuing today from many sources, the world needs the church and cannot get along without her. It is the business of her present membership to make her strong, irresistibly attractive, touched with the divine finger until she is set apart as an institution of God. Her divine nature must be maintained. Everything challenging this or attempting to overthrow it must be eliminated. The moment the church ceases to represent Jesus Christ to the best of her strength and ability she has forfeited her charter and should instantly withdraw from the field. But so long as she speaks his message, breathes his spirit, reflects his glory, she will be an invaluable servant entitled to the fullest co-operation and support of all men and women who love righteousness and peace, and who would see the kingdom of God move on triumphantly toward the millennium.

The Resurrection Glory.

Dr. Andrew Bonar once tried to describe the resurrection glory. He pictured one angel saying to another, as they saw a riant form arise, "Look at her. Do you remember the poor old woman in the lonely cottage—her face wrinkled with age and haggard with suffering? Look at her now—not an angel has a face so bright and beautiful." So it will be with all who wear the transfigured glory of Christ. Shall we not believe the words of Jesus when he said, "In my Father's house are many mansions?" If we do, then living on earth will be but a journey through the land of Beulah, in sight of the trees which are on both sides the River of Life, and which fill the paradise of God with fruitage and foliage that never was on land or sea.—Rev. E. W. Caswell.

THE TRAGEDY OF EDEN

REV. CHARLES REED ZAHNIZER, Ph. D.

Text: "Now the serpent was more subtle," etc. Gen. 3:1-24.

This picture teaches us a great deal about the origin of evil, and in this regard it is of importance to theology; but it also gives us a view of how all along, how today, our best Edens are being destroyed; it is the tragedy of conquering temptation, of innocence destroyed.

I. Let us learn from it, first, that good surroundings do not make us proof against temptation. The thought that it does so is the commonest kind of error. Sometimes we think that because our surroundings are good we are safe; more often we think that because our surroundings are bad we cannot be good. Many a man excuses himself for not even trying to live the Christian life by saying, "No one can be a Christian and work where I do." This picture teaches us that such an idea was all wrong. Here is the truest, purest thing in the world—an innocent, pure-minded woman, without one taint of inherited sin or moral weakness, to incline her to evil, surrounded by everything that could make for contentment and happiness, a perfect environment—and yet she goes down apparently at the first assault.

You say this is only a picture? I tell you it is a true picture, constantly being verified in experience. The greatest sinners have usually been well circumstanced. Think them over; among women since Eve one thinks of Jezebel, Herodias, Cleopatra, Catherine De Medicis—every one the daughter of a king, and herself enjoying the state of a queen. So among men, the great sinners have been those of great opportunity. Who are the men that shock us by great crimes today? Who are our defaulters? Are they the man of low salaries, who might work combinations of locks and loot vaults? Are they poor boys struggling for a living? Not ordinarily. More frequently they are those who have seemed to be the pets of fortune, and in finely furnished offices have defrauded because they could not wait to get rich honestly. Where are the untoward social relations lying back of the divorce evil? Are they more frequent among working people or amidst the luxuries of fashionable watering places? Where are the ill-tempered children, selfish and unendurable? Are they among the half-clad urchins educated in the streets and alleys, or do they come from where there is one child petted in a luxurious home? No, no; good surroundings alone do not make good people. "If God had ever expected to make folks good by surrounding them with good things, he must have given it up after that experience in Eden." Do not excuse yourself by getting behind your bad surroundings. God is saving this world out of such bad surroundings after we had made a mess of it with good ones.

II. In this picture we can see, secondly, the course of failing resistance.

1. It begins in parleying with the tempter. Eve was half-defeated the moment she consented to discuss the matter with the tempter. The indulgence that has to be argued about is usually sinful. Trust your restraining instincts. "Where'er you feel your honor twitch, let that

aye be your border." The man who "shall never be moved" is he who "standeth not in the way of sinners nor sitteth in the seat of the scornful."

2. The next step was in consenting to try sin. First, the woman allowed herself to be convinced that it was a good thing to do, which is the usual course of sin. You never saw a young man start in a course of sin that he wasn't ready to argue that there was nothing wrong in it. Because it is never comfortable to live with an accusing conscience, people try to silence it in this way. Beware of what you have to convince yourself is not wrong. Then she experimented with it with dire consequences. To test sin is to fall. To accept the tempter's invitation that we taste it, and then, if we do not like it, leave it alone, is to put ourselves in his power. Whenever I see a little boy's finger slipping into a glass of jam, I know that jam is doomed—and so is the boy. In like manner, whenever a man stakes off a few acres in the borderland of doubtful practices, where he proposes to dwell, you may know that the chances are the devil will soon have a mortgage on his soul.

3. The third step of failing resistance is seen when the woman entices another. Whenever a person is creeping guiltily over into sin, he tries to take some one else along. It is so much easier to stifle conscience in company. Already the woman had befouled herself when she took the first taste, but it was when she got her companion along with her in sin that she ate her fill. "When sinners entice thee, consent thou not," for in so doing you will encourage and strengthen them in sin. He who has enticed another into companionship in his sin has fully committed himself to it and is become at once its prisoner and its advocate.

III. In this picture we see, thirdly, the unveiling of the tragedy. Immediately the results begin to appear.

1. First, there is the sense of guilt and shame. No other penalty of sin is quicker to appear than this. Of a kind with the effort of the woman and man here to cover their nakedness is the stealthy home-coming of the young man after his first drink, and the averted eye, the downward look of the novice in crime. Coupled with this is the rise of the feeling of fear such as made the woman and man hide themselves from the face of Jehovah, such as makes a child do so today from the face of its parent when it has been in mischief, such as always makes sinful men try to get away from whatever suggests God to them. The man who feels guilty generally stays away from church, shuns his pastor, neglects his Bible, ceases to pray. He does it because he is trying to hide from God.

2. The ultimate result is banishment from our Edens. Oh, how many of them have been closed behind erring ones, are being closed today! Parents have planted them for their children, but sin got control, and the treasures hoarded for the children's comfort are squandered in dissipation. The love lavished upon them they use to feed their growing selfishness. Between themselves and the haven of rest pre-

pared for them they see the flaming sword past which they cannot go without letting it consume the evil in them they have learned to love. Others have planted Edens for themselves, homes they expected to be miniature heavens, careers they expected to be full of joy and satisfaction, and then given themselves to sins that drove them out, and now they wander and toil in the darkness. Often they do not realize their state, but that makes it none the less real. This story unveils the tragedy of their lives.

3. Yet the picture is not without a gleam of hope. Down over this scene of human beginnings there is settling a cloud that shuts off the heavens, but there is opened for a moment a rift, then it closes again and the darkness deepens. That rift comes when of the seed of the woman it is said to the tempter that "he shall bruise thy head." It is only a rift that lasts for a moment, yet in that moment we see

coming from afar the form of one like unto a Son of man. It is to be many centuries before he shall arrive, and the tempter will so "bruise his heel" as to make him "a man of sorrows and acquainted with grief." But eventually he must conquer and offer to each man a new entrance to a new Eden. This picture is one of our parades lost, but it points to a Saviour through whom there can be paradise regained, the seed of the woman, the Christ of Nazareth. This is the hope extended today and every day to the self-ostracized man who has followed the tempter out from the place of comfort and peace. Do you realize this picture is a portrayal of you? Do you long to be helped out of the toil among thorns? Do you realize you can be when you say:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Now I'm coming home!"

SHE GAVE WHAT JESUS GAVE.

Alice Freeman Palmer, the president of Wellesley College, who did so much to advance the higher education of young women, lived a really wonderful life. Yet it was not a life whose story could easily be written. In his introduction to her biography her husband says: "There was in her a wastefulness like that of the blossoming tree. 'Why will you.' I used to say, 'give all this time to speaking to uninstructed audiences, to endless discussions and anxious interviews? You would exhaust yourself less in writing books of lasting consequence. At present you are building no monument. When you are gone people will ask who you were, and nobody will be able to say.' But I always received the same indifferent answer: 'Well, why should they say? I am trying to make girls wiser and happier. Books don't help much toward that; it is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever.'"

Just how she felt, just what she meant to do for her girls Mrs. Palmer expressed still more clearly in one of her letters: "Looking on and into them, I said: 'I will try to be a friend to them all, and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives. I will give, too, all that the years have brought to my own soul. God help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all He has loved, for the sake of the infinite possibilities locked up in the human soul.'

This was her highest ambition, and it was also her noblest monument, as it will be in the case of every girl who chooses the same purpose of life. "I now daily perceive," said her husband, "that this audacious method was effective, as I meet with those who were once almost dead, and were brought to living fruitfulness by her ardent patience."—The Girl's World.

HE GAVE HIMSELF.

Hundreds of people paused each day in the street below to watch the ponderous metal beams as they swayed slowly to and fro in their leisurely ascent to the top of a 30-story New York sky-scraper. One day the watching crowd

saw a workman lean out from the sixteenth floor to seize the end of an approaching girder, which was supported about its middle by a great chain. Nearer it came and he was just about to grasp it, when, with a gasp of horror, the spectators saw that he had lost his balance, and an instant later his body plunged forward into space. But as he fell, his arms, thrown out in a spasmodic effort to save himself, clutched and clung to the end of the girder.

Other workmen instantly signalled the man in charge at the top of the building, and he at once stopped the hoisting engine. The great beam hung in mid-air, but the weight of the man at one end was slowly tilting it toward the vertical position which must finally cause the workman to lose his grasp, and, slipping off, fall to his death.

With swift decision, another workman on the same floor, seeing his friend's predicament and disregarding his own terrible risk, leaped through space and threw his arms and legs around the other end of the girder. His weight naturally caused the great piece of steel to swing toward its former horizontal position, and amid the cries and plaudits of the crowd below the men were lowered to the street.

Every day young men are losing their balance on moral questions, balance of character. They need a friend to keep their level. Those who saw him were moved to applause, but there are thousands, teachers, deaconesses, mothers, who are giving their lives to balance others to keep them from losing their hold on character, life, their faith in God. But no one applauds no one cheers very few command. But He said, "He that loseth his life shall save it," or he that spends his life shall be repaid.

Statistics show that in the early days of American colleges about one-half of the graduates adopted the ministry as a profession. At the present time only about 5 per cent of the college graduates become ministers.

It is often a misfortune for any good movement to become a fad. When this happens it is pretty sure to enlist the support of that object of Mr. Roosevelt's wholesome dread, the "fool reformer." And when the fool reformer gets to work, prejudice against what he advocates is inevitably aroused.—Atlantic Monthly.

EVERY MEMBER CANVASS.

John W. Currie, Blenheim, Ont.

To organize or even suggest an every-member canvass was no easy task. The congregation was small, only 210 members. The territory was large and the families were scattered. The available men were not numerous and they were busy men. But by patient effort we succeeded.

Early in the fall a sufficient number of Duplex envelopes were ordered from Duplex Envelope Co., Richmond, Va., for delivery by November 13. A circular letter and a pledge card, stating the amount required for the schemes and for the ordinary revenue, were mailed to every member and adherent of the congregation. Missionary literature of a pointed character was freely circulated. Then the church services for eight weeks were carefully planned. "Money" was cut out of every sermon. The church, the necessity of the church, the value of the church to the individual and to the community, and our responsibility to the church were pressed home upon the people especially at the morning service. The prayer meeting was purely missionary, and "the call of the world" was carefully studied. For one Sabbath morning, a layman from a neighboring town was secured to give an address and to meet with our committee. His services were invaluable. The morning sermon on the Sabbath immediately preceding the canvass was delivered by a member of the finance board. He clinched the preparation.

For four afternoons and evenings the committee worked and on the evening of the fourth day they met to tabulate results. Every one was delighted with his visit to the homes of the congregation and the results showed that the effort was worth while.

In the year 1908 this congregation was represented by two preaching stations, and the missionary offerings amounted to \$240 of which \$175 was contributed by two members. Four years ago the congregation was divided and the financial outlook was not encouraging. But for 1913, the Budget allotted us \$600 and we found it necessary to make an overdraft to meet that amount. For the year 1914, the year of our canvass, we were allotted \$650. At the close of the year we were able to forward the amount, pay our overdraft of the year before and still have a surplus to begin the year 1915. The every-member canvass, in one year, increased our offerings to the schemes of the church 30 per cent, and to the ordinary revenue by envelope 40 per cent. Now financially we are comfortable, and financial comfort means contentment and growth. The canvass did it. Prepare for it. Plan for it. Try it. It succeeds.

SOUL SEARCHING THOUGHTS.

Our Guide.

Rev. J. H. Jowett, D. D.

"He leadeth me."—Psa. 23:2. A guide-post is one thing, a guide is quite another. It is helpful to have written instructions; it is far more helpful to have the leadership of a companionable friend. We might acquire an art from a text-book, but how infinitely more delightful it is to acquire it from a competent teacher. It is the vital human presence which tells. It is the living fellowship which takes

the length out of the long road, and fills it with inspiring interest from end to end.

And in the unknown way of life we have a comforting presence. We have the help of the guide-post, which is our conscience. We have the counsel of the guide-book, which is the Bible. But we have something better than both—we have the Lord of the road who erected the guide-post; we have the all-wise Counsellor who inspired the guide-book. The good Lord does not guide us by maxims or rules. He gives us Himself. "He leadeth me." "I will never leave thee nor forsake thee." "The Lord Himself is thy Keeper."

And so this is the wonderful prospect for the unknown journey of the new year—the communion of the Holy Spirit. His companionship is not conditioned by the nature of the road. He will not desert me when the way becomes rough and difficult. Nay, He reserves his choicest inspirations for the sternest parts of the road. He has songs for the night. He has cordials for the oppressive day. He has everything that heart can wish or need! "He leadeth me." I will trust and not be afraid.—British Weekly.

BINDING THE MEN TO A ROUNDED CHURCH PROGRAM.

A method followed for some years in some New York Episcopal churches with marked success is a "vestry auxiliary." By the legal governing body there are elected to sit with it, to speak and to vote on all save strictly legal questions which are rare, almost all men of the parish, seventeen years of age and up. Thus to throw upon men the burden of direction and support is vastly to increase their information as to what goes on and the interest to see to it that it goes on well.

The rector is the head of the larger as of the smaller body. The plan is far better than a Men's Club, a Brotherhood or any organization that does not get directly under the burdens of the whole church. This large body, sometimes forty, in a few cases one hundred in number, is divided into four working sections, with a head for each.

These are the spiritual, the educational, the financial and the social. In some cases these are again divided into groups. The spiritual section covers work heretofore done by the Brotherhood of St. Andrew, and much more. The educational covers not only the Sunday School, but also education on missions.

And the financial section covers pledges and collections for benevolences as well as for local support. Where the outlook is best for the Church Social Week is in parishes that are best organized and at work on the "Greater Vestry" plan.—Exchange.

TO OUR READERS

The Expositor now refuses all investment advertising, and we therefore call your attention to the 4 per cent savings opportunity on page 405. Four per cent is the highest rate of earning on your money which enables you to feel certain about the principal. This bank has fifty million dollars, and is the bank the editor uses. For particulars as to how you can open an account with this bank by mail, write for booklet X to the Citizens Savings & Trust Co., Cleveland, O.

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A Spartan soldier once complained that his sword was not long enough. "Add a step to your sword," was the general's command.

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THE WAR AND RELIGIOUS FREEDOM.

If England stakes her religious freedom in order to win the doubtful advantage of influence at the Vatican, this will certainly be the most costly war in which she has ever engaged. Pope Benedict was hailed as an astute politician.

The Literary Digest, January 2, 1915, says:

To Europe's boiling caldon of trouble the new element of religious freedom is added as a result of the appointment of Sir Henry Howard as British Ambassador Extraordinary at the Vatican. He is the first representative Great Britain has sent to the Papal court in four hundred years, and the English Protestant Alliance has lodged a protest with the government against this reversal of policy. We read also in the London Globe, as quoted in a dispatch to the New York Times, that the Press Bureau has laid "an embargo" on "any discussion of the mission." This is a mistaken form of censorship, says The Globe, which does not believe the government's innovation one to be lightly adopted. It notes, too, with satisfaction that "certain of our contemporaries, notably The Daily News, Truth, and The New Statesman, decline to be muzzled on a subject of such immense importance." The power and influence of Germany and of Catholic Austria at the Vatican must be withheld, we read in some of these English journals, especially as they feel that "the Vatican is bound to be anti-Russian." Furthermore, the Allies lack the support of France at the Holy See, unless the Republic makes its peace with the Pope, a move that is strongly advised by so noted a French statesman as Gabriel Hanotaux.

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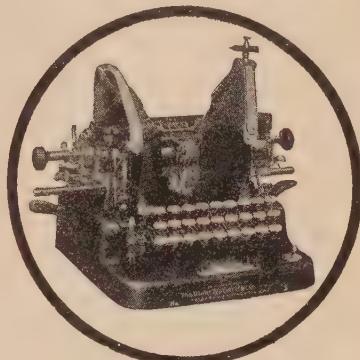
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Otherwise I agree to notify you within 5 days that I do not want it and will then repack it carefully and will hold it until I receive your shipping instructions, which I will follow promptly.

NAME

ADDRESS

Insult to the Flag Avenged.

We quote the following from the New York Herald:

Arrested by an Irish policeman who had seen him tear down an American flag which had been flying from a staff in the front yard of a Frenchman in Hoboken, N. J., Thomas Taylor was compelled to climb to the top of the forty foot staff and put the flag back where he had found it.

Several dozen men and boys, part of them of German, French, Irish, Polish and English parentage, witnessed the punishment of Taylor, who said he was an American citizen.

It was early in the day when Taylor cut the ropes attached to a large American flag belonging to Emile Le Fevre, at 219 Bloomfield street. Policeman O'Donohue caught him and took him to the court of Recorder Stanton. Taylor said he lived at 110 Monroe street. His only excuse for having torn down the flag was that he disliked seeing it at 3 o'clock in the morning.

"You'll climb to the top of that flagpole and put back that flag," said the recorder. "There is nothing the matter with the American flag at any hour of the day, and the reason I have insisted upon this public punishment for you is that I want to set an example for the benefit of any person who may feel disposed to hold from the flag the respect which is its due."

Escorted by several dozen men and boys, Taylor went with two policemen to Le Fevre's front yard. Gathering the flag under one arm and holding a hammer, he scaled the pole with difficulty, and, amid the cheers of the crowd, nailed the flag back in the position in which he had found it. There was a great deal of cosmopolitan rejoicing.

By the time Taylor had climbed to the top of the pole and slid down again there was very little disrespect for the flag left in the neighborhood.

Questions and Answers About Sunday.

1. What reason have we for keeping Sunday? "Remember the Sabbath day, to keep it holy."

2. What further reason for keeping the day? Our Lord's command to keep the law, and his example in keeping the day holy.

3. Why was Sunday changed from the seventh to the first day of the week? In remembrance of Christ's resurrection from the dead on the first day of the week.

4. How should Sunday be kept? As a day of rest and worship and Christian service.

5. Are we benefited by keeping Sunday in this way? Yes; in spirit, mind and body.

6. How does it benefit our spirits? By bringing us nearer to God in worship and service.

7. How does it benefit our minds? By rest and change of thought.

8. How does it benefit our bodies? By rest from our daily tasks.

9. Can people do as much work by resting one day in seven? It has been proved that they can do more and better work by resting on Sunday.

10. Do working men desire to work on Sunday? Many do not. A few years ago one hundred thousand railroad men asked for Sunday rest and could not get it.

11. What is the effect of making Sunday a day of recreation? It largely ceases to be a day of worship and soon becomes a day of pleasure seeking and a day of labor.

12. What benefit does our republic receive from Sunday? The religious teaching given us on that day strengthens the moral life of the nation.

13. What have our greatest statesmen said about Sunday? That the safety of our republic depends on our keeping it a holy day.

14. What should I do about Sunday? Be careful to keep it holy myself and help others to do the same.—Woman's Sabbath Alliance.

The Influence of Christian Character.

Col. 4:5, 6; Eph. 5:15; Matt. 5:16.

(a) A Christian lady spent several weeks in a summer hotel and was repeatedly urged to join the other guests in their dances. She steadfastly refused. Finally a senator tried to persuade her saying: "It is a perfectly harmless pastime, at which we desire the honor of your presence." "Mr. Senator," she replied, "I cannot, I am a Christian. I try to avoid doing anything during my vacation that could diminish the influence I have upon the girls of my Sunday School class." The senator then said: "I honor you! Were more Christians like you, more people like me would become Christians."

(b) Aged Prof. Cairns heard of a heathen student from India who was sick. Almost daily he climbed the steep stair to the sick-room of the young Hindu, tried in his friendly, not obtrusive but impressive and humble manner to reach his heart with the gospel of Christ. He listened to the young student's arguments and discussed his objections. The student recovered, embraced Christianity and later on, entered the government service in India. Speaking of this experience later, he said: "I thought I could answer the argument of Christianity, but I could not refute the Christian character of that man."

Using Printer's Ink.

One of the aids towards getting out a full attendance on Rally Day is to have a committee appointed to see that attractive invitations, souvenirs, or letters, are issued and distributed. Novel designs in the way of illustrated mailing cards, "cut out" autumn leaves, badges, and buttons are easily obtained from publishing houses, or from a Sunday School supply place. The advertising pages of The Expositor furnish announcements of such dealers. Excellent results also come from home-made printing novelties, something suited to your own particular Sunday School. The superintendent's letter to his teachers, the invitations of the superintendent to the pupil, and the teacher's postal card to the members of his class should be in the printer's most attractive style, while the messages should avoid preaching, and always be brief.

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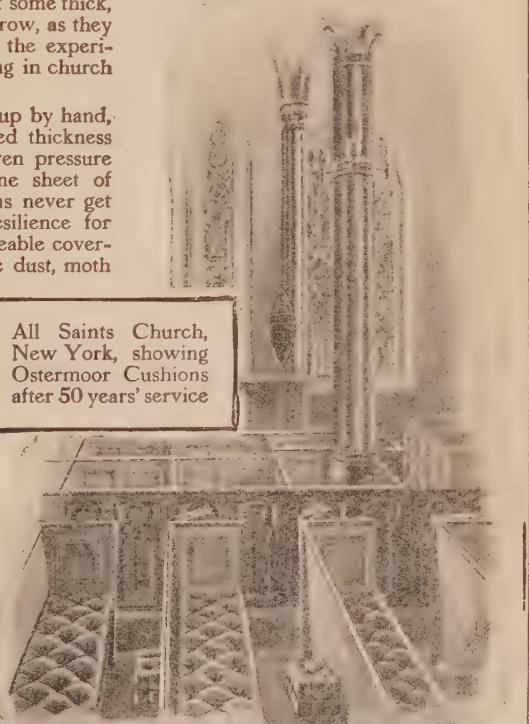
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THE FATHERHOOD OF GOD THE GREAT REASON FOR THE RECOGNITION OF THE BROTHERHOOD OF MAN.

I once heard Phillips Brooks preach a great foreign missionary sermon from the text, "In the beginning God created the heavens and the earth." I thought for a moment that it was a strange text for a foreign missionary sermon. It was the right text. The point was that this is God's world; it is not an accidental world with an accidental authorship or parentage. It is God's world; and the business of all of God's children who are workers together with the Father is to see to it that in every section where their influence reaches the world is so ordered as to come into accordance with its origin and its destination, with the principle of man's sonship to God. The central principle of this world, the central principle of evolution and all the forces whose mighty play we see, is not the principle of a cruelly struggling animal for existence; it is the principle of love which from the very beginning has been vastly more powerful than the other—the mother's love, the brother's love, the care of the wildest animal for its young, growing into an ever more beautiful care of the higher orders of life for their young and for their fellows, until at last a general spirit of love is pervading human society and world politics. It is for us to work together with God in such bodies as yours, in the churches and cities to which we belong, in the nation to which we are helping give

character, that Christian principle may be brought to bear, and effectually brought to bear, and that the world may become more and more the republic of God.—Mead.

A TAKING ADVERTISEMENT.

A business firm in Kansas once printed the following as a footnote in a daily paper: "Ten dollars in cash to the man, woman or child who will read this advertisement aloud to the greatest number of people between now and November 10, 12 o'clock noon. Every competitor must secure the signature and address of all persons to whom this advertisement is read. The prize will be given to the person securing the largest authentic list."

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"The Problems of Boyhood," by F. W. Johnson, published by University of Chicago Press; red cloth, pp. 130.

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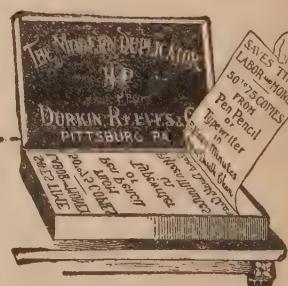


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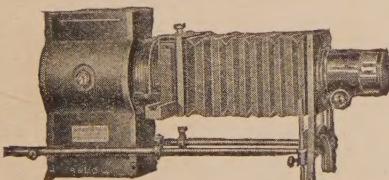
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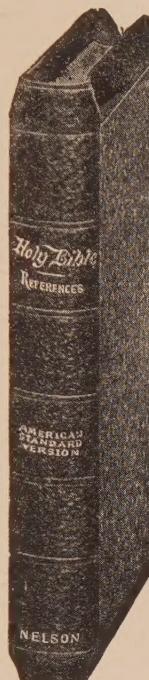
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Foes but not Enemies.

Psa. 30:1; Prov. 16:4; Col. 1:10.

In the great struggle in which honest men engage neither side ever gains a complete and final victory; and neither side ought ever to annihilate the other. Rome conquered Greece, but Greece, like a shattered vase from which the fragrance escapes, civilized the power that destroyed her. In due time the barbarians overthrew Rome and came under the power of the Mediterranean influence which they had mastered only to be educated by it. Montcalm and Wolfe are commemorated together at Quebec, but this fine recognition of duty and heroism shared equally by two men who died fighting each other was not made until time had softened old animosities. At Gettysburg, last summer, the bitter enemies of a generation ago sat about camp-fires telling stories of "old, unhappy, far-off things, and battles long ago," as friends recall memories that have made them friends. They were not enemies when they faced one another in arms any more than they are enemies today; they had been a household divided for a moment, but they were still a household, and each side had things in its keeping which were to be the common possession of all. On the battle-swept fields of Port Arthur the Japanese have built two memorials; one to their own heroic dead, and one to the Russian soldiers who fell on those bitterly contested hills. The dedication of the Russian memorial was an incident without parallel in the history of the world. The awful battles at Port Arthur came to an end only nine years ago! When the memorial to their foes was dedicated, the Japanese generals stood side by side with the Russian generals who were their guests, and General Nogi read an address to the spirits of the Russian dead, in which he said, in effect, that though they had been foes they had never been enemies, and that victors and vanquished had been inspired by a common love of country and ennobled by a common heroism. In the striking story of modern Japan there is no incident more significant of the Japanese spirit.—The Outlook.

Acres of Diamonds.

Acts 1:8; Luke 15:13.

"Near the shore of the River Indus there lived a Persian named Al Hafed. He owned a large farm, had a lovely family, and was a wealthy, contented man, contented because he was wealthy and wealthy because he was contented. But one day a stranger visited Al Hafed and told him that if he had a diamond the size of his thumb he could purchase a dozen farms like his, and if he owned a mine of diamonds he could place his children upon thrones. So he sold his farm, collected his money, and started out in search of diamonds. At last, with his money all gone, himself in rags, poverty, and wretchedness, on the coast of Barcelona, in Spain, he hurled himself into the sea. One day when leading his camel out to drink the man that purchased Al Hafed's farm discovered a black stone containing a strange eye of light. It was a diamond. Had Al Hafed remained at home he would have had acres of diamonds, because on his farm were discovered the diamond mines of Golconda, the most valuable diamond mines in the history of the ancient world."

Possibly in your imagination you have thought that success awaits you in some distant

land, in some new position, or in some different line of business; and because of this fact you have on many occasions, like Al Hafed, overlooked chances to grasp opportunity by the forelock when she passed your very door.—Ambition.

Power to Forgive.

"The Son of man hath authority on earth to forgive sins." Matt. 9:6.

Mr. Fred Smith, the Young Man's Christian Association worker, was once speaking to a company of men in India. While he was talking he noticed one of his Mohammedan hearers who was much interested. From time to time this man would put his fingers in his ears in order to shut out the sounds of words which, according to the teaching of his religion, he should not hear. But his face showed his longing; and sometimes he would forget to use his fingers. At the end of the talk he came to the speaker. "I can see yet the look of longing on his face, as he began to speak," Mr. Smith has said. "Do you really believe Jesus Christ can forgive sins as you say, and that he can give peace to those borne down by the burden of their sins?" the man asked. "Indeed I do believe it," was the answer; "he can do just what he says." A moment the Mohammedan paused. Then he threw back his shoulders, and said, with an air of conviction: "Then he will conquer the world!" And with a sigh he turned and left the room. Let us believe in his power to forgive and believing yield ourselves in submission.—H.

TAKING NO CHANCES.

"One time," said a cabinet member to some Washington newspaper men not long ago, "three ministers wanted to cross the Mississippi to attend a revival at a place which boasted of no regular ferry. Brother Syles and Brother Beamish were fine specimens of humanity—at least 200 pounds apiece—but their companion was a mite of a man weighing scarcely 125 pounds. They got a boatman to take them over; in midstream a severe thunder shower came up and the waves threatened to capsize the boat.

"Brother Syles," said Brother Beamish, "I think we had better join in prayer."

"Do you, though?" shouted the boatman. "Waal, I say you don't! You two big ones come here an' lend a hand at the oars—an' let the slim fellow pray."

How to Get Away.

Matt. 27:5; John 6:68; 1 John 2:15.

A lady was standing on her porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper. "Oh, I wish I could go away! I do so need a change." "Now, chile," said the old negro, "wot you want to git 'way fum? Dis yere beau'ful house? Now wot you want git 'way fum? Dese yere lubly chilluns? Now wot you want git 'way fum? You gotta lug yo'se'f 'long wherever you go." This is the great penalty for wrong-doing. We cannot get away from ourselves; we have to "lug ourselves along," as Judas found to be so terribly true. Our only safety is to let self be crucified with Christ.—Youth's Companion.

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Standing Between.

"The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

A Christian worker in the mountains of Kentucky was visiting the penitentiary. There he found a man imprisoned on the charge of murder. He tried to reach his heart with the gospel story, but seemingly without avail. On one visit the man spake of his little boy. The evangelist saw his opportunity. "My brother," said he, "what would you be willing to do for that child of yours?" The rugged mountainer's eyes flashed. With tremendous intensity he answered, "Mister, I'd stand between that boy and hell!" "Well, my brother," quietly replied the other, "that is exactly what Jesus has done for you."

Do you want to know what salvation means—the mystery of Christ's substitution? There you have it. Let him be your Saviour.—H.

Counting the Cost.

"And when they had brought their boats to land, they left all, and followed him." Matt. 4:22.

Two young soldiers were talking about the service of Christ. One of them said, "I can't tell you all that the Lord Jesus is to me, or what he has done for me. I do wish you would enlist in his army." "I am thinking about it," answered his comrade, "but it means giving up several things—in fact, I am counting the cost." An officer passing at that moment overheard the last remark, and, laying his hand on the shoulder of the speaker, he said, "Young friend, you talk of 'counting the cost' of following Christ, but have you ever counted the cost of not following him?" For days that question rang in the ears of the young man, and he found no rest till he sought and found faithful soldier and servant he has now been it at the feet of the Saviour of sinners, whose for twenty-seven years.

Do not stop long to count the cost of following Christ. Count the cost of not following him.—H.

Loving God.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Mark. 12:30.

A little boy declared that he loved his mother with all his strength. He was asked to explain what he meant by "with all his strength." He said, "Well, I'll tell you. You see, we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs, all by myself, and it's a pretty big hod. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"

A SPLENDID PRAYER MEETING COURSE.

GET YOUR BUDGET READY.

The budget for 1915 should be prepared not later than this present month so the finance

committee may have an opportunity to begin its campaign of education. Too many churches let this matter lag until it is so late that the new year comes in without adequate provision for the new work.

This budget should be printed and distributed among the people so they can know what will be expected of them. In this way the financial canvass can be made much easier than usual.

We hope that every church whose pastor reads these words will institute an every-member canvass for both current expenses and benevolences. This is the ideal way and wherever it is actually tried it works well. Too many trustees and some pastors fear that such a canvass will weaken the support to current expenses, but this is not the case. Experience has shown, again and again, that where both funds are raised together the people feel better and the whole financial problem is easier.

WOMEN'S ORGANIZED CHURCH WORK.

The Women's Association is quite a factor in some churches. It is a group of all the women of the church with one responsible head. The work is divided up into departments, as for example, the aid department, home missions, foreign missions, general philanthropy, etc. Each chairman is responsible for her department of work. The parish is divided into circles for conveniences in carrying on the varied activities. This is thought by many to be a better plan than the usual method of independent women's societies.

THE EXTENSION SCHOOL IN COMMUNITY BUILDING AT TYRINGHAM, MASS.

A remarkable piece of community building is being done at Tyringham, Mass., under the direction of Rev. G. Frederick Wells, pastor of the Federated Church of that place.

This school, as it is called, is on the lecture plan like any educational extension work. The best idea of its purpose and scope is seen in the program which we herewith print:

Possibilities in Community Breeding of Live Stock.

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The Business of Home Making.

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A Community Survey Showing Successful and Unsuccessful Farms. With Stereopticon.

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